

**DESCRIBING THE EFFECT OF CULTURA HISPANOAMERICANA COURSE ON
THE LICENCIATURA EN BILINGÜISMO CON ÉNFASIS EN INGLÉS
STUDENTS IN TERMS OF INTERCULTURALITY AND PROFESSIONAL
DEVELOPMENT**

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Trabajo de grado como requisito para optar por el título de Licenciado(a) en Bilingüismo con
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To my parents, beloved ones and all in whom I have found inspiration, motivation and support to successfully conclude this process of my life.

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--Luis Felipe Jaramillo C.

To my mother Angelica, whose example of love and perseverance I follow day by day

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-Diana Catalina Valdivieso Cardenas

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-Guillermo David Soto Giraldo

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ABSTRACT

Interculturality has progressively taken a protagonist role in bilingual education as it has been recognized that in these processes linguistic development is accompanied by an intercultural dimension. However, in practice, it has been found that several language educators do not include cultural feature in their lessons or they do it from a superficial and congratulatory perspective that hinders the possibility to critically understand a culture. Besides, once addressing cultural contents, they tend to focus on the second culture, leaving aside students' opportunity to deeply explore and understand their cultural context, perpetuating current unjust realities and structures.

This research study describes the pedagogical and intercultural processes of an educational context characterized by its emphasis on home culture from a decentralized and deep perspective.

This study, framed in a descriptive-qualitative paradigm, was conducted in the course of a bilingual teacher training program. Data was collected from classroom observations, questionnaires at the beginning and the end of the pedagogical process and semi-structured interviews, all of which were analyzed using a content analysis approach.

The data allowed the characterization of the main pedagogical processes affecting students interculturality within the course. It also showed that students performed critical intercultural processes they proved to make use of some critical thinking skills, the development of a sense of equality between the first and second cultures and a sense of relevance of language and culture one in the addressing of a second language and culture. This leads to the conclusion

that students' interculturality and professional profile were integrally developed by exposure to deep cultural aspects of their first culture.

Key Words: Critical Interculturality, Bilingual Curriculum, Intercultural Curriculum, Decentralized History, Critical Intercultural Communicative Competence

RESUMEN

Progresivamente, la interculturalidad ha tomado un papel protagónico en la educación bilingüe ya que se ha reconocido que en este tipo procesos, el desarrollo lingüístico va acompañado de una dimensión intercultural. Sin embargo, en la práctica, se ha encontrado cómo varios docentes de lengua no incluyen aspectos culturales en sus clases o, en caso de hacerlo, los incorporan desde una perspectiva superficial y congratulatoria que imposibilita la comprensión crítica de una cultura. Además, una vez se abordan los contenidos culturales, estos tienden a centrarse en la segunda cultura, dejando de lado la oportunidad de los estudiantes de explorar y comprender su cultura profunda, perpetuando así realidades y estructuras injustas del contexto.

Esta investigación describe los procesos pedagógicos e interculturales de un contexto educativo caracterizado por su énfasis en la cultura nativa desde una perspectiva descentralizada y profunda.

Este estudio, enmarcado en un paradigma descriptivo-cualitativo, se realizó en el curso de una Licenciatura en Bilingüismo con Énfasis en Inglés. Los datos fueron recopilados de observaciones en el aula, cuestionarios al principio y al final del proceso pedagógico y entrevistas semiestructuradas, todo lo cual se analizó utilizando un enfoque de análisis de contenido.

Los datos permitieron caracterizar los principales procesos pedagógicos que afectaron la interculturalidad de los estudiantes dentro del curso. También mostró que los estudiantes lograron realizar procesos interculturales críticos, que probaron hacer uso de algunas habilidades de pensamiento crítico, y que desarrollaron un sentido de justicia y equidad entre la primera y segunda cultura y un sentido de relevancia del lenguaje y la cultura uno en el abordaje de un

segundo idioma. y Cultura. Esto lleva a la conclusión de que la interculturalidad y el perfil profesional de los estudiantes se desarrollaron integralmente por la exposición a aspectos culturales profundos de su primera cultura.

Palabras Clave: Interculturalidad Crítica, Currículo Bilingüe, Historia Descentralizada, Competencia Comunicativa Crítica Intercultural

1. STATEMENT OF THE PROBLEM

It is well-known that bilingual development should be accompanied by the development of interculturality; however, it has been recognized that several language teachers do not incorporate culture in their classes (Gómez, 2015). Even more worrisome, the author states, is the fact that when they do include it, they do it from a superficial and congratulatory perspective. This might be due, mainly, to a teacher's misconception of interculturality. As several educators may think that interculturality is merely about building tolerance and empathy toward the other cultures, they focus on superficial aspects of it, which avoids the conflict within the classroom that could cause addressing complex issues of culture such as unjust cultural relations. When culture is addressed from such a way, students get a biased perspective of cultures that creates stereotypes, and they get the sense that culture is non-changing. Cummins (2003) affirms that in contexts of (cultural) inequality and injustice, teachers can either address directly such inequalities and injustices or they can overlook, and therefore, perpetuate them. In other words, the lack of inclusion of elements of deep culture in the classroom while approaching culture takes away the opportunity of changing social structures as students do not perceive reality as it is, but as it is easier to see.

A second major problem is that, when teachers include culture in their classes, they focus on the target culture, taking for granted students' own culture. This is a problem inasmuch as students are not aware of many of the complex issues of their own culture as they have always lived in them. Thus, such issues are normal for the students until they notice them in an outer culture and compare them to their own. When the more powerful and prestigious (target) cultures are taken as the paramount concern in the language class and the own culture is disregarded, the

possibility of challenging unjust social-practices and structures is eluded (Hernandez, E. & Valdéz, 2010). This is why, it is not enough just to look outwards toward a globalized world, but also to look inwards into local complexities (Martínez, 2016; De Mejía, 2006). In this way, students could be prone to engage in changing given structures in their cultures and in the way their culture relates to others.

In theory, these problems can be diminished with a bilingual education that be sensitive to culture. First, bilingual education recognizes culture as an inherent part of the process of language learning (García, 2008). Besides, it not only integrates the target culture, but also the home culture since it seeks an equal relation of both cultures, banishing, thus, any sense of superiority or inferiority in regard to other cultures. In contrast to traditional language education, bilingual education does not conceive language as the ultimate goal, but as a means for achieving greater purposes. Language learning, in this sense, should expose students to problematic situations where they critically reflect and take positions, leading them to actively change unjust realities (García, 2008; Walsh, 2009). It is under this purpose that critical interculturality comes to play a fundamental stance on the grounds that it works as a “decolonial, ethical, and political project aiming to challenge and transform existing structures [...] and social relations that maintain inequality in such a way that other ways of being, thinking, living, learning, and knowing are acknowledged” (Granados-Beltran, 2016. p. 175-176).

Not so long ago, the program where this study is to be conducted used to be called *Licenciatura en Lengua Inglesa* (LLI). In this program, the focus was on the development of the target culture since all the subjects embracing culture were directed to strengthen mostly the target culture knowledge and little attention was paid to the L1 culture. However, with the new

criteria for Bachelor degrees in language teaching programs of Colombia established by the resolution 18583 of 2017, the program changed its name to *Licenciatura en Bilingüismo con Énfasis en Inglés* (henceforth LBI) which consequently implied a curricular restructuration and an adoption of a different perspective of both the first and the second language, and the cultures thereof. In this sense, all the courses from the previous curriculum, which are divided into the areas of pedagogy, ICTs, research, English and Spanish, and interculturality, were adapted in an attempt to fit them into the requirements of a bilingual curriculum. In this process, the *Cultura Hispanoamericana* (henceforth CH) and Intercultural Communication courses emerged to replace the previous ones that did not fit in such curriculum. These new changes evidence a shift in the perspective of the roles of both the first language and culture, recognizing them as essential in the development of the bilingual teacher's professional profile.

So far, some research related to critical interculturality and critical intercultural communicative competence to a certain extent has been conducted in Colombian language teaching training programs. As an example, Olaya and Gómez (2013) set out to find the perceptions and attitudes of pre-service teachers regarding culture and interculturality, and they found that pre-service teachers do have a misconception of what both culture and interculturality are, conceiving them as non-changing, which makes pre-service teachers address these elements within the classroom from a superficial and biased perspective. Secondly, Galindo, Loaiza and Botero (2013) conducted a four-part research whose first part was to diagnose the interculturality and cultural perspectives of pre-service teachers. In that diagnosis, they also found that pre-service teachers had stereotypical and generic views of foreign culture. Both studies suggest that there is a need to look for different ways to address culture in the classroom so that students overcome such stereotypical and static perspectives.

Although some research has been conducted, there is still a big gap in this area, especially in regard to the critical dimension of it. Critical interculturality has been well studied and developed in other fields of knowledge such as ethnic education, but not so much has been done in bilingual education, specifically in Colombia. For instance, previous studies have shown that students from language teaching programs tend to have superficial, biased, and static perceptions of culture, but there seems not to be evidence whether a bilingual teaching-training curriculum with a considerable amount of credits devoted to intercultural courses such as the LBI program has any better results at building student's cognition of interculturality.

Investigating the role interculturality plays on the specific field of language teaching and most specifically in bilingual education offers a specific understanding of the processes carried out in the field and how they contribute to the overall development of pre-service teachers.

Additionally, as it was mentioned above, some subjects of the LBI program have emerged as a result of the curricular changes. Therefore, there is a need to do some research on these courses to find out the effect they have on the student's professional profiles as teachers of bilingualism. One of these subjects is *CH (I y II)*, which has emerged as a recognition of the importance of the own culture in bilingual processes. However, due to the recency of the course, we still ignore the effects that it has on the intercultural development of pre-service teachers, and the type of interculturality that it promotes.

The present research project attempts to determine how interculturality is evidenced and assumed in the course *Cultura Hispanoamericana*. Furthermore, the study intends to define the extent of the subject in the development of interculturality of LBI pre-service teachers. Different from studies as Galindo, Loaiza and Botero (2013) and Gómez (2015) that have analyzed how

interculturality is developed in pre-service language teachers from extracurricular interventions, this proposal embarks directly on the curriculum by studying compulsory courses of the LBI program. In this sense, it is important for the LBI program since it will provide pertinent and contextualized findings in regard to interculturality and bilingual syllabi, which will shed lights on the enhancement of the aspects influencing the development of critical interculturality for pre-service teachers in the LBI program.

On these grounds, the findings will be fundamental to the institution given that the most significant elements affecting interculturality could be considered and extended to other culture-oriented courses. In so doing, the bilingual ideology and bilingual education that frames the new curriculum of the LBI program can be strengthen. At the same time, this enhancement might imply a more solid bilingual teaching profile in pre-service teachers who will be able to impact students' realities by educating them towards interculturality. On the other hand, this study can contribute both nationally and locally. As there is not much research on the intercultural area of the program, this research will open the path for further investigations that deeper explore this field.

2. QUESTION

To address this issue, the following question has been proposed:

How is the effect of the course *Cultura-Hispanoamericana* on the LBI pre-service teachers regarding critical interculturality and professional development?

2.1 OBJECTIVES

1. To identify the perception of the students regarding the term “culture”, to their culture, and to other’s culture before taking the course.
2. To characterize the way in which culture is taught in the course -the materials, contents, and instructional strategies used by the teacher to address interculturality.
3. To identify student’s attitudes within the classroom when exposed to cultural and historical contents as well as home and foreign cultures.
4. To identify the shift in student’s perception of bilingualism, history, the term culture, their culture, and other’s culture after having taken the course.

2.2 HYPOTHESIS

Through the exposure to the different cultural contents, discussions, tasks, and reflections of the course *Cultura Hispanoamericana* along the semester, students will develop a deeper sense of culture and interculturality, being able to have critical opinions and take positions in regard to problematic and often unjust relations between cultures. In this sense, students will be more competent in terms of interculturality, which complements their bilingual practices and language teaching profile in bilingual contexts.

3. THEORETICAL FRAMEWORK

The following section exposes the main studies and theoretical concepts that guided this research process for the next stages of the study. In regard to the lit review, five research articles that addressed interculturality from different perspectives were chosen; these are Martínez (2008), Olaya and Gómez (2013), Gómez (2015), Galindo, Loaiza and Botero (2013), and Murcia and Martínez-Santa (In Press). About the conceptual framework, two main constructs were selected. The first one is critical interculturality, whose subconstructs are: critical interculturality in the bilingual education, critical intercultural communicative competence, and intercultural curriculum. The second construct is bilingual education, whose subconstruct is bilingual curriculum. Some of the most influential authors for the first construct, critical interculturality, are Walsh (2009), Kubota (2004), Kumaravadivelu (2001), Díaz (2010) Gómez (2013, 2015), Byram (1997) Smith (1996), and Richards (2013). For the second construct, the main authors are García (2008) and Schecter and Cummins (2003).

3.1 LITERATURE REVIEW

Over the last decades, the topic of interculturality has come to play a protagonist role both in politics and education (Walsh, 2009). As the author explains, this is due to the struggle among several ethnic groups for their recognition and rights, but it is also due to an attempt of dominant entities to exercise more control over these groups; besides, the increasing contact between cultures due to globalization has also supported the relevance of interculturality. As a result, educational policies have called for the inclusion of an intercultural approach in the system. For this reason, and on account of the fact that second language educators are regarded

as naturally sensitive to cultural and linguistic diversity (Kubota, 2004) inasmuch as culture is something completely tied to language, Bilingual education has attempted to take that responsibility onto itself. Gómez (2015, p. 96) highlights that “English is a relevant means to help learners develop their intercultural awareness as they are able to discover underlined cultural manifestations among their own and other people’s background”. Nonetheless, interculturality has been addressed from a “functional perspective”, which does foster tolerance among cultures but fails to fulfill the current Latin-American needs (Walsh, 2009), and it has also been addressed from a superficial and stereotypical perspective that little contributes to the personal growth of learners (Gómez, 2015).

There is a considerable lack of literature about CI in the field of bilingual education; however, there are some interesting Colombian studies on interculturality that can be directed to our research interests.

Martinez (2008), for instance, sought to analyze the articulation levels of the categories from the Common European Framework of Reference (CEFR) in regard to the foreign language teachers training guidelines in Colombia. The procedure in this ethnographic study consisted on three phases. First, there was a previous exploration, interpretation and categorization of the concepts to deepen on the perception of foreign languages competences. After analyzing it, it was found that the CEFR has not been appropriately analyzed and adapted to the Colombian context. This implies a confusion on its terminology leading to ineffective results when approaching the linguistic and intercultural competences that are also expected in the future teachers’ profile for a proper interaction in bilingual educational contexts. This article is of value for this study since it evidences the emergent problems of the misinterpretation and poor

contextualization of the intercultural competence as stated in the CEFR in the English Language Teaching in Colombia.

To widen the spectrum of the problem, Olaya and Gómez (2013) carried out a qualitative research whose aim was to identify the perceptions towards cultural inclusion in the EFL classroom. They did so by implementing different types of methods such as open-ended questionnaires and interviews focused on their knowledge, perceptions, and attitudes toward culture. The research sample was obtained from 51 pre-service teachers belonging to three different Colombian Universities. The results exposed a common static and immutable notion of culture. The product suggested an underlying need to cover not only surface-culture aspects, but deeper elements that allow the proper professional development. The implemented methodologies included in this research study provided diagnostic information of the current role culture plays on the EFL Colombian context; as previously stated, culture has been placed as secondary matter while accounting language education. Extrapolating this same case study, the value of Olaya and Gómez (2013) relies on the diagnostic analysis of the cultural inclusion that bilingual education currently has, which evidences the lack of cultural awareness and, therefore, critical interculturality.

As a result of the previous study, Gómez (2015) conducted a study on how EFL pre-service teachers of a public University in Bogotá approached complex topics of deep culture instead of those from surface culture to build critical intercultural communicative competence (ICC). In this study, the target and the teachers' own culture were addressed through authentic literary readings from the U.S by using a multiculturalism approach. The data of this qualitative research was collected through field-notes of students' interactions with the stories, in-depth

interviews about their opinions, and response papers. It was found that as pre-service teachers read, discuss, and relate to their own culture the controversial topics from the stories, critical thinking and intercultural awareness were built. The study also suggested that deep culture topics should be implemented within the EFL pre-service teaching programs. This inquiry results relevant to this project inasmuch as it expands in the addressing of a deep culture through a critical multiculturalism approach which could serve us as reference to compare the way culture is regarded within the target course. It also mentions insightful data collection techniques that might be applied during the sessions.

In a similar way, Galindo, Loaiza and Botero (2013) conducted an action-research about the intercultural competence (IC) of 15 pre-service language teachers of ninth semester. This research was carried out in a language teacher training program of a public university in Antioquia. The action research was divided into four stages. The first one was the diagnosis of their IC, which evidenced that the subjects had stereotypical and generic views of the foreign culture. From these findings, the authors designed a pedagogical proposal to develop IC that consisted of three cycles: Metalanguage and sensibilization, strengthening weak aspects of students IC, applying knowledge. The next stage was the implementation; it was made up of 32 sessions in total. Finally, the last stage, the evaluation, showed that a IC development proposal can be supported in the combined use of five different pedagogical strategies: The maieutic method, the non-logical reciprocity (Zuleta, 1994), the ideological square (Van Dijk, 2003), The argumentative debate (Van Eemeren, Grootendorst & Henkemans, 2006), the metacognitive model (Doudin & Martin, 1992 and the postulates of Yücel (2013). These findings give a new perspective to the study of how the IC, and possibly the critical interculturality, can be developed.

In the same context of our study, Murcia and Martinez-Santa (in Press) aimed to explore the relations of the different intercultural aspects that are intrinsic, and seldom untied, in the learning of a second language. This study about the development of intercultural awareness of pre-service English teachers was conducted in an extracurricular project of a Bilingual teacher training program of Colombia called PostScript. The members of the magazine project were the subjects from whom the authors took the notion of interculturality, which helped to ground the first phase of the research. The research methods the authors used were reflection logs, interviews, and the stimulated recall method, all of which helped to find out that the editors of the magazine had some awareness and intercultural competence that made it possible to build up a cultural identity targeted to the products of the project. Moreover, they found that PostScript served as a literacy and information magazine that promoted intercultural competence among the readers. Since this research was carried out in the same context, we are aiming to carry our study out, it has given us some meaningful insights about the advancements of interculturality in the program. The findings of this study can serve as a basis to be further explored within the new curricular changes of the program, as in the case of the present project.

To sum up, from the brief state of the art presented above, it can be concluded that although there is scarce record of research about critical interculturality in Colombian bilingual education programs, so far, there have been interesting approaches to researching about interculturality, which were conducted in similar contexts to the one of this study, from which we can build on. All of the researchers have rather taken a functional perspective of interculturality; however, Gómez (2013, 2015) are the closest ones to critical interculturality with their critical intercultural communicative competence. Then, there is still a gap about critical

interculturality in bilingual education in our country which this study aims to start narrowing down.

3.2 CONCEPTUAL FRAMEWORK

3.2.1. Critical Interculturality

To define critical interculturality as it is understood in this study, it is necessary to first define “interculturality” and its different constituents. Interculturality itself can be understood as the possibility of dialogue among cultures; nonetheless, Walsh (2009) offers a wider conceptualization of the term. The author differentiates between relational, functional, and critical interculturality. According to her viewpoint, relational interculturality refers to the contact and exchange between cultures, something that has always existed in the Colombian history due to its diverse and numerous cultures. Then, she refers to functional interculturality as “one focused on recognizing cultural difference and diversity ultimately striving for the inclusion of different groups through tolerance and dialogue” (Walsh, 2009, in Granados-Beltran, 2016, p. 175). This is the type of interculturality most language teachers who address culture in their classes take, and they do it with the best of their intentions. The problem is that, however good functional interculturality sounds, it has also served to neoliberal policies to hide their true interest behind the terms of inclusion and tolerance seeking to control different groups as well as preventing conflicts emerging from the people affected by exploiting natural resources

(Walsh, 2009). This is why Walsh (2009) urges for a more critical approach to interculturality, one that is not “top-down” (imposed by the dominant), but rather “bottom-up”

(created from the subaltern). Critical interculturality, as proposed by the author, rather than focusing on differences and diversity, focuses on how differences are constructed within unjust relations among cultures. In other words, it centers on how have the differences between European and, recently, “American” cultures and Latin-American cultures been produced and maintained a long history. Then, it works as a tool, process and project that is developed from the subaltern as a demand of inequality and injustice (Walsh, 2009). Critical interculturality serves as a "decolonial, ethical, and political project" that aims to question and transform certain structures, and social relations that perpetuate inequality so that other ways of “knowing, being, thinking, and learning are acknowledged” (Granados-Beltran, 2016, p.176). Although this term is proposed from an indigenous locus of enunciation, it does not mean that other groups cannot be part of it (Walsh, 2009), and so aims this study to research about: how this critical interculturality is evidenced in the bilingual classroom and curriculum.

3.2.1.1. Critical interculturality in the Bilingual Classroom

One of the principles in Bilingual education is social justice as it includes at least two languages and cultures (García, 2008); therefore, it should strive to establish a horizontal relation between both of them. About this matter, Schecter and Cummins (2003, p.9) says that “in contexts of cultural, linguistic, or economic diversity, where social inequality inevitably exists, [...] interactions are never neutral: they either challenge the operation of coercive relations of power in the wider society or they reinforce those power situations”. Thus, if bilingual teaching helps learners understand social inequality, they will become active learners for social change (Kubota, 2004). In this sense, it is required that bilingual education promote the advancement of critical awareness (on matters such as unfair relations of power among cultures) as a footstep to produce social change and to make people aware of their oppression (Kumaravadivelo, 2001).

accordingly, it is essential that the bilingual classroom be an opportunity to “question, displace, and subvert concepts and practices” left and imposed from dominant cultures with the goal of “intervening, constructing, creating, and liberating” (Díaz, 2010). From another line of thought, Kubota (2004) proposes critical multiculturalism as a frame to address culture in a classroom since it is a “basis to question irregular and unjust issues of race, gender, class, ideologies, politics, and power of a cultural group” (p. 47). Although the focus of the critical multiculturalism is not the same as critical interculturality, some of the principles she proposes for education can be taken and redirected to our focus.

In a bilingual classroom where critical interculturality is sought, neutrality and stability of difference should be rejected (Kubota, 2004). Rather, it should explore issues as why inequality among cultures exists and how various kinds of difference are produced, legitimated or eliminated within a colonial framework (Giroux, 1988, 1995). Critical interculturality problematizes, rather than presupposes, difference and explores a critical understanding of culture (Kubota, 2004). Secondly, Critical-intercultural education perceives culture as a discursive construct with “inherent tensions rather than an orderly, coherent, and predictable system” (Nieto, 1999a). Then, bilingual students should understand how certain discursive constructs such as the discourses of colonialism can create and legitimate a “colonial dichotomy between the Self and the Other, in which the Self is conceptualized as civilized, rational, logical, and thus superior, whereas the Other is conceptualized as uncivilized, irrational, illogical, and thus inferior” (Pennycook, 1998). Thirdly, Critical intercultural education should focus on injustice at an intercultural level; that is, it does not focus on oppression at an individual level but at the level of relations between cultures; critical interculturality should study how certain cultures are systematically oppressed by others. And finally, as Walsh (2009) highlights, Critical

interculturality does not only focus on ethnic-minority groups but on all students regardless of their life conditions.

Besides all the above, for critical interculturality to take place in bilingual education, it is also essential to also develop a critical intercultural communicative competence that allow students to critically relate with other cultures.

3.2.1.1.1 Critical intercultural communicative competence

To understand the concept of critical intercultural communicative competence (Henceforth CICC) it is imperative to first cover the concept of intercultural communicative competence as the former emerges from the latter. In bilingual education, language development not only involves linguistic features as they may not be sufficient for effective communication unless they are accompanied by “multidimensional cultural awareness”(Cetinavci, 2012). For this effective communication to happen, it is necessary to develop intercultural communicative competence (Henceforth ICC), which is understood as the individuals’ ability to interact with and accept others’ perceptions of the world through the conscious reflections and evaluations of what they understand is different (Byram, Nichols, Stevens, 2009). It allows language users to understand the way in which intercultural communication happens and how cultures relate to each other.

ICC consists of three components: Knowledge, skills, and attitudes. First, knowledge is referred to as the information of the two or more cultures that the student possesses, which could be given in terms of surface or deep culture. Skills are considered as the abilities to relate and interpret the knowledge. Finally, attitudes are built by factors as openness, readiness and curiosity. Byram (1997) claims that these components “serve as constituents to help learners

build a final *savoir: savoir s'engager*” or critical cultural awareness. This is defined as “the ability to evaluate critically and on the basis of explicit criteria some of the perspectives, practices and products in one’s and other’s cultures and countries”. Critical cultural awareness promotes an active participation and critical evaluation of the similarities and differences of students’ own and target cultures based on the knowledge of these. When students acquire a critical cultural awareness, they are willing to actively engage in questioning unfair existing structures of power among cultures.

ICC in itself contains the necessary features to promote a critical interculturality as it includes the *savoirs* that lead to achieve a *savoir s'engager*, which is the type of *savoir* critical interculturality looks for; however, several teachers have taken it from such a superficial (Gómez, 2013) and functional (Walsh, 2009) perspective in which it is supposed to be developed by only exposing students to the surface and stereotypical aspects of cultures, that it is necessary to come up with a term that better specifies the importance of the criticality of ICC. This is why Gómez (2015) proposes to use the term CICC. This places a bigger emphasis on the types of knowledges, skills, and attitudes that are needed to critically interact with other cultures such as a wide knowledge of deep aspects of culture and how cultures are related to each other, critical and evaluative skills, and attitudes like willingness to actively challenge existing structures of injustice and engage in social change.

Gómez (2015) asserts that CICC is achieved when learners react critically about the *status quo* of deep-rooted cultural constructs. In this sense, it implies that preconceived ideas about culture are challenged and culture is problematized at the extent to which it is realized as a complex and dynamic entity. To reach such understanding, conflicting topics concerning

individual and collective variations of both the target and the own culture need to be addressed by using the language dialogically and critically inasmuch as language and culture development cannot be separated (Byram, 1997). While addressing and understanding culture dialogically, students ought to take critical stances that will allow reflections leading to the understanding of complex topics of deep culture such as marginalization, racism, sexism, and so forth. Besides, CICC is developed when learners relate situations to life experiences, deal with diverse positions, have a process of discovering, comparing, and interpreting their target and own cultures, and when they take firm positions about problematic topics and to critically defend them (Gómez, 2015).

3.2.1.2 Intercultural Curriculum

An intercultural curriculum offers the content and methodologies that are needed to achieve intercultural communicative competences in the bilingual classroom. From a general perspective, curriculum refers to the learning specifications that are previously planned to be implemented and guided in a particular schooling context (Ker, 1968, quoted in Kelly 1983). This notion, although exposes a common shape among curricula, varies according to the specific purpose each curriculum seeks. Smith (1996) makes the differentiation depending on the emphasis that is placed on the determined view of education (purpose) and focus; the author divides the curriculum as: Body of knowledge, product, process and praxis. Due to the goal critical interculturality proposes, curriculum as praxis as well as “central curriculum” (Richards, 2013) offer the view of education that concerns the intercultural curriculum. Here, the focus is placed on the methodologies that, as explained in the notion of critical interculturality, intend to foster a critical reflection towards knowledge from the native and target culture in students while problematizing it; Therefore, Critical interculturality is conceived as a central curriculum.

Interculturality itself should be understood as the harmonic interaction between two cultures in contact; this interaction is given in equal terms that allow a “horizontal dialogue” (Walsh, 2009). In account of this, an intercultural curriculum should propose content and methodologies that seek this outcome; therefore, the proposal needs to start to be planned from the analysis of both cultures.

One suggested option for the intercultural curriculum is offered by Lluch (1999); the author explains how the educational foci should be oriented to represent the realities from both groups in contact. Additionally, he exposes three fundamental actions to be included in the intercultural curriculum: The organization of experiences based on values of equality, reciprocity, cooperation and integration, the usage of cultural diversity as means to social learning, and the endowment of students with analysis, assessment, and culture-critique skill. Another important aspect that results fundamental for the development of this concept is the critical focus of an intercultural curriculum. Lluch (1999) understands this as the process of providing students with the instruments to perceive the world from various sociocultural perspectives. Additionally, in its development, learners will be also required to analyze their own social reality. The ultimate purpose, yet, is to understand how diversity and inequality are constructed within a particular multicultural context.

Accounting these aspects, the intercultural curriculum offers the path to successfully interact with other cultures and at the same time, analyse the own culture. Díaz (2010) and Gómez (2015) have significant recommendations that can be added to the intercultural curriculum. Díaz (2010) notes the importance of “a critical understanding of history, the redeployment of emancipatory education practices and the de-centering from the colonial

episteme” (in Granados-Beltran, 2016, p. 181). To the author, the inclusion of history should be regarded from a non-official perspective in which a historical awareness that allows the questioning, transformation, and generation of history that acknowledges the Others be possible. Also, it is important to include non-western knowledges that have been historically considered inferior so that no student regard other cultures as inferior. On the other hand, Gómez (2015) proposes, “first, to balance the study of surface culture and deep culture; second, to avoid the proliferation of stereotypes; third, to see that culture is transformative and heterogeneous rather than static and uniform, and fourth (and the most important), to examine culture critically from a more realistic basis than from a celebratory and neutral perspective.”(p. 47)

3.2.2. Bilingual Education

Whereas language teaching programs focus on teaching the language as a subject, bilingual education programs can go beyond by using the language as a means of instruction to achieve other purposes (García, 2008). It not only aims to master the language but also to develop other knowledges and skills along it. According to the author, Bilingual education provides meaningful and equitable education that, at the same time, promotes “tolerance towards other linguistic and cultural groups” (p. 5). This type of education, at the same time, fosters deeper understanding about the different languages and cultures. One of the main goals of bilingual education is to use at least two languages to educate “generally, meaningfully, equitably, and for tolerance and appreciation of diversity” (García, p. 6). In this goal, the relation of bilingual education with interculturality is evident, and the relation can go further to the critical dimension of interculturality on the grounds that “bilingual education must justify itself philosophically as education” (Fishman, 1989), an education that strives to create critical citizens who demand better life conditions.

Bilingual education underpins two principles for the pedagogical practice: Social Justice and Social Practice (Garcia, 2008). Among the factors that seek social justice, such as equity, language of tolerance, expectations and rigor and assessment, it is necessary to highlight the importance equity plays on the bilingual classroom. In a teaching context that involves two or more languages, and therefore two or more cultures, it becomes mandatory to have equity in terms of content; this, as exposed by Schecter and Cummins (2003) frames the concept of bilingual education; students do not abandon their own identity with their language and culture, but they enrich it with the incorporation of a new language and culture. This leads to the social practice since, despite students' cultural backgrounds, students start to equally participate from both languages and from what each language implies.

Transformative pedagogy then becomes one of the goals that social practice pursues; the bilingual education — as focus — has promoted a democratic space where both cultures interact in a fifty-fifty percent relation; however, this interaction does not occur by itself. Garcia (2008) points out the need for meaningful interactions for social practice to happen; therefore, there is a need to provide the space where these interactions and the methodologies that prompt it be given. It is possible to affirm that this transformative pedagogy is supported by the principles of Freire's pedagogy in the sense that this pedagogy, in the bilingual education, not only involves “banking education” limited to the transmission of information, but also a stimulation of dialogue between both languages and cultures by addressing specific elements of them. Then, the role of students in a bilingual setting is more than just learning information from two different cultures through different languages; their role is to interrelate and connect both separate worlds through critical reflection on the deep issues discussed inside the classroom.

3.2.2.1 Bilingual curriculum

Within this framework of bilingual education, the bilingual curriculum gains special significance since it is intended to serve as a guide to attain the educational purpose aforementioned in a specific program or institution. Given that there are many variables influencing the different local settings, not all curricula fit the same. In the case of the curricula focused on bilingual education, it is important to consider elements, at a wide scale, such as the context in which the bilingual school or institution operates, the factors within the educational system itself, and the academic and linguistic proficiency expected to be achieved. In a more specific scale, the time allocated to each language, subject and content-matter has to be decided (García, 2008). The decisions on these matters are clearly aligned with the ideology of bilingualism that is adopted. From the many existent ideologies of bilingualism, the inclusion of it in the curriculum for the Latino-American context should aim to enact the enrichment of identities; the understanding between individuals globally and locally; the widener of perspectives in regard to other cultures and the own; and a profound education. In other words, the bilingual curriculum should target to develop Critical Interculturality.

A bilingual curriculum devoting time and importance to both the first and the second language, then, impacts the education of an individual linguistically and cognitively. As both languages are interdependent at a deeper level of cognitive functions, they can nurture each other (Cummins, 1981). This is why bilingual curricula should work on developing literacy, which is a way to promote academic rigor and to enhance the individual's' abilities for meaning making. In this sense, literacy constitutes an important role in critiquing issues of coloniality and inequality as the individuals develop awareness in the different kinds of discourses that surround them (Granados-Beltrán, 2016).

4. METHODOLOGY

4.1 Type of Research

Considering this research attempts to analyze the impact the incorporation of the subject *Cultura Hispanoamericana* has on the pre-service teacher's profile in terms of interculturality, this study was framed in a descriptive-qualitative paradigm. According to Koh and Owen (2000), the qualitative research refers to an umbrella term that is used to classify the various procedures where the importance of the research relies on the process itself rather than the outcome. Through different methods that may encompass observation, analysis of practices, attitudes, thoughts, these types of studies seek to derive into a hypothesis that will be corroborated or disengaged as the research moves forward. Koh and Owen (2000) highlight the role of the researcher(s) as one of the primary sources that guide the research procedure as they are the ones that gather data from questionnaires, interviews, surveys among other methods.

Most specifically, this study is supported by a descriptive research, where specific elements of the sample population and target course will be described through all the stages of the study. Although this type of research is unable to answer specific questions, it will rather provide an analysis of the intercultural processes that are carried out in the course to be studied, and in the analysis of those processes relies the importance of this study.

4.2 Context and Setting

The context where this study was carried out is a public university called *Universidad Tecnológica de Pereira* (henceforth UTP), in the program *Licenciatura en Bilingüismo con Énfasis en Inglés* (henceforth LBI). The university, whose institutional identity seeks an integral professional development, according to its PEI (*Proyecto Educativo Institucional*), directs its

academic activities to the humanistic and disciplinary training. This type of formation implies that the programs facilitate experiences, knowledges, and procedures that allow students to critically and creatively approach their culture. As for the program, which, as previously described, has recently modified its curriculum, it aims to train learners to become teachers in bilingual education. To do so, it labels all its courses into five main areas: English and Spanish, pedagogy, ICTs, research, and interculturality. A part of the latter area is the course *Cultura Hispanoamericana I* (CH), which emerged in 2017-2. This three-credit course is held three hours per week, and it is a Spanish-conducted class.

4.3 Participants

Since the target subject has been recently incorporated to the program curriculum and it is a second-semester course that came to replace an upper-semester one, the type of student population taking this course varies among semesters and academic backgrounds. Then, it is possible to find students of various semesters, some of whom have already taken other subjects that belong to the intercultural area. On the other hand, there are students who are taking this subject and have not taken other culture-related subjects due to their semester level, that would be, from second to fourth semester.

As this study seeks to examine the type of intercultural processes that are carried out in the program based on this subject, it was necessary to consider the effects that the variety in conditions of the population might have on the results of this research. Then, aiming to describe the impact the specific subject has on pre-service teachers' profile in terms of interculturality, it was decided to incorporate in the sample population only students from second to fourth semester taking this course. In this way, it will be possible to set a consistent result given the

tendency of the population to get more homogeneous over time. Following this path, the obtained results will be more meaningful for future generations.

As exposed by Neuman (2009), in qualitative studies the sample size cannot be pre-established since the data collection demands may vary until the study reaches the category saturation. The sample size for this research started in a tentative number of ten students (from both genres) from one of the CH groups. However, as this tentative sampling population depended on the preliminary obtained results, it was expanded to 12 students once the analysis process indicated it necessary. In the given research, many variables were found due to the descriptive nature of the study. Mertens (2005) emphasizes on the need of a constant flexible sample that can be evaluated and refined as the study progresses, for the assurance of sample relevance throughout the research study. Therefore, the sample in this study varied along the data collection as the project required to widen the scope.

The second main participant of this project was the professor of the course. The professor is a woman who was in charge of designing the course and who has been teaching it so far. She has got a bachelor's degree and specialization in the teaching of French from the *StendhalGrénoble 3 university* (France). Since she is part of a Belgian Association in which she has guided and served as translator to several tourists in their trips along Colombia, she has been exposed to several intercultural scenarios. As for the research, she was informed about the interest of conducting a research study in the course she guides, and the type of methods used to collect the data.

4.4 Researchers role

The first role of the researchers was as non-participant observers (Frankel, J. et al, 2003) of the classroom. That is, the researchers did not participate at all in the dynamics of the class, but they rather sat aside and watched. The participants knew that they were being observed; however, they did not know about what they were being observed. It was decided that the three researchers would perform this role claiming that two or three observers per class avoids personal biases and allow the possibility of having various perspectives (Mertens, 2005). Therefore, in each class observation, two or the three researchers observed and then compared their field notes. Additionally, the researchers were designers and administrators of both interviews and questionnaires. As for the interview, it was decided that one researcher would be the interviewer while the other two would observe and take notes from behind the interviewees.

4.5 Data Collection Methods

Accounting the characteristics and type of the present study, three main instruments were used to collect data:

4.5.1 Questionnaire

The first data-collection method that was implemented was questionnaires. According to Dörnyei (2003), questionnaires can collect factual, behavioral, and attitudinal information. Considering the nature of the study, attitudinal questions were designed as they can draw information about students' "*attitudes, opinions, beliefs, preferences and values*" (p. 8). The questionnaires were used both at the beginning and at the end of the course experience as they would serve to notice the shift of students' perspective on interculturality, culture and

bilingualism though the semester. All the students filled the questionnaire during the first and the last observation and only the ones that fit our sample population were selected.

4.5.2 Field-notes

Observation and field-notes were an important source to comprehend how interculturality was presented inside the course. Therefore, field-notes of students and teacher interactions inside the class, activities as well as instructional procedures and pedagogical dynamics related to culture were collected. In account of this, fieldnotes were chosen since they serve to describe and document the complex interactions in social settings (Marshall and Rossman, 2006). The gathering of this empirical data was carried out through a non-participant observation since the researchers intended to observe how interculturality and culture were evidenced and approached in the classroom. In this type of observation, the researchers are not directly involved in the activity that is being observed; they rather keep distance and watch from the “sidelines” (Fraenkel, Wallen, & Hyun, 2003).

4.5.3 Semi-structured Interviews

As a complement to the previous instruments, the third data collection method applied was interviews since they allow to report meaningful data that cannot be observed as feelings, thoughts, and intentions (Patton, 2002). The researchers interviewed ten students of the CH course to notice how their perception of interculturality, cultures and bilingualism developed throughout the whole pedagogical intervention. To this end, interviews were designed in a semi-structured type because there were specific issues and topics to be covered, yet it needed to be flexible at some extent to enable the registration of relevant information that might emerge

during the process. This approach was chosen, then, to later compare the collected information with the rest of the data. (Fraenkel & Wallen, 2003).

4.6 Data collection process

The process of data collection consisted on four stages. First, it was defined which were the indicators of each objective (see the objectives section) and which methods could draw information on those indicators. It was decided that the questionnaires could provide information on the first and fourth objective, the field-notes on the second and third, and the interview on the third and fourth. Then, with the objectives for each method defined, the researchers could start to design and apply the methods. For the first questionnaire, five question regarding interculturality, students' culture, other cultures, bilingualism and the course itself were formulated. The questionnaire only requested the answers and students' semester level; no name was asked. Before applying, it was piloted with a similar population of five students and some adjustments were made based on it. This instrument was applied during the first observation day to all the students and then the ones that did not fit the semester scope were taken apart. The metadata assigned to this set of entries was the following: "**EncA#01**", Enc meaning questionnaire, A meaning that it is part of the first of two sets of questionnaires, and #01 according to the number of entries obtained from students.

For the observation, a template that included the objectives and a section for the observations, the insights and the time was used. Each researcher used one template when observing the classes, so later those notes would be condensed into one write-up (per class) with further insights. Some observations were supported by recordings of the classes so that more

details would be obtained. In total, eight write-ups from eight (8) observations were collected. Those write-ups were assigned a metadata according to the order of observations, the date, and the initials of the observers that were in the specific observation. In this sense, the third observation, for example, was named “E3-ODFG-06-09-18” (E stands for Entry, 3 for third entry, O for Observer, and D, F, and G for the initials of each observer and the last numbers indicate the date).

The second questionnaire was designed and applied for the eighth observation of the class. By that time, students had already got eleven classes of CH and the semester was about to finish. As the fourth objective of the study is to notice the shift in students’ perspective, it was decided that the questionnaire would be similar to the first one so that the same type of information would be obtained and later compared. The questionnaire was again applied to all the students during class time and the ones out of the semester scope were not included. The name given to this set of entries was “**EncB#01**” and so forth, meaning that it was the second set of questionnaires and the corresponding entries.

Finally, for the semi-structured interview, participants on the third and fourth semester were included. Three main questions were selected with some possible follow-up questions to use if necessary. The interview was intended to last 10 to 15 minutes. Before applying the interview, it was piloted with two students of the program who volunteered. During the piloting and the actual interviews, one researcher asked the questions while the other two took notes from behind. All the interviews were recorded to later be transcribed. The names given to the transcriptions of the interview were “**Ent#01**” and so on.

4.7 Data analysis process

For this descriptive research, it was decided to use a content analysis approach because “it concerns a second-level, interpretative analysis of the underlying deeper meaning of the data” (Dörnyei, 2007). Content analysis refers to any “qualitative data reduction and sense-making effort that takes a volume of qualitative materials and attempts to identify core consistencies and meanings” (Patton, 2002). The sequence followed by this type of analysis is coding for themes, looking for patterns, making interpretations, and building theory (Ellis and Barkhuizen, 2005). As a first stage of the analysis process, several open codes were obtained both *a priori* and *add hoc*. Regarding the *a priori* codes, they were mainly selected from the conceptual framework, however, some others were selected from the questions of the questionnaires. These are the main *a priori* codes that were selected:

- Students perceptions
- Notion of culture
- Authentic Literary readings
- Surface/ Deep culture topics
- Intercultural Awareness
- Cultural Identity
- Dimensions of Interculturality:
 - Relational interculturality
 - Functional interculturality
 - Critical interculturality
- Decolonial Discourse
- Evidence of Inequality / Injustice
- Promotion of social change
- Issues of race, gender, class, ideologies, politics,
- Problematization of culture
- Cultural Evaluation of similarities and differences
- Cultural knowledge by preference
- Cultural knowledge by context
- Awareness of one’s culture
- Attitude

Once these codes were selected, the analysis of the data started. First, the questionnaires were read, and they were coded according to some of the previously selected codes. Also, as this process was done, some *ad hoc* codes emerged. Once a first approach to the questionnaires was done, researchers continued with the observation fieldnotes. In this process, more *add hoc* codes appeared. These are some of the *ad hoc* codes that appeared in these stages:

- Instructional process
- Didactic resource
- Historical content
- Culture comparison
- Instructional pattern
- Pedagogical strategies
- Relation with previous contents
- Didactic transposition-scaffolding
- Promotion of social change
- Discursive pattern
- Pedagogical tool
- Literacy promotion
- Deep / Surface culture topics
- Cultural revindication
- Problematization of culture
- Decentralized history content

By analyzing the codes, some categories and themes were identified. During all this process, some memos were also written, product of the analysis and discussion between the researchers. The categories were drawn within one of the five main themes, which are the titles of the findings presented in the following section.

5. FINDINGS

5.1 Characterization of the Cultura Hispanoamericana Course Pedagogical model

Since this research study sought to describe the effect of the course in terms of interculturality, it was important to characterize its pedagogical model in order to establish some parameters that allowed the understanding of the conditions that led to the results described in this section. Therefore, through the observations and interviews carried out during the semester, the specific purposes of the class could be characterized. The purposes, at the same time, are followed by particular contents, methodologies, resources and evaluation systems.

Regarding the purpose of the course, it can be stated that, although it was not gotten from any curricular document, it could be registered from the classroom observations that there is a latent objective present all throughout the lessons, as the following pieces of data evidence:

(Professor, E1-ODG-23_08_18 L 12-13) *“La idea de esta clase es que ustedes como Colombianos comprendan la historia.”* “The objective of this class is that you as Colombians understand the history”

(E8-OFD-31-01-18 L 75-76) *“es desde el entendimiento de la historia donde surgen los cambios culturales porque se sublevan.”* “It is from the understanding of history where cultural changes emerge”

(Ent#8 L 28 - 48) “uno dice como que piensa desde el colegio que el proceso de independencia [...] y todo el proceso de colonización fue color de rosa. Mentiras que no, que hubo mucha sangre y hubo muchas personas caídas; [...]nos chocamos con una realidad distinta, [...] entonces es algo que desmiente esa historia que lo montan a uno. [...] No nos enseñan que mataron a todo el pueblo, las enfermedades que trajeron, todo el

oro que se saquearon, la parte que estuvo acá las torturas, todo lo que tuvieron que pasar”
 “We think from school that the independence process and all the process of colonization was rosy. These are lies; there was a lot of blood and there were many people who died. We faced a different reality. So it is something that denies that history we believed. We did not learn how the people was milled, the diseases they brought, the golden they plundered, the tortures, everything that needed to happen.”

From the former intervention, the professor states clearly the purpose of the course is to have students understand their culture history, as the professor believes that it is through the critical understanding of history that social realities can be changed. Besides, from the student interviews, it can be seen that the student recognizes a remarkable difference in the type of historical contents addressed both at school and during the course. His claim shows that the former was congratulatory as it overlooked deep and problematic historical aspects such as violent acts resulted from the colonization process. On the other hand, the sample shows that the type of history the course focused on was by no means congratulatory nor official. It served to reflect the outcome of events as lived by the subaltern. From this, it can be stated, then, that the underpinning purpose of the course is to foster a development of critical sociocultural awareness among students through the exposition of ^[OBJ]decentralized (Díaz, 2010) and deep (Gómez, 2013)historical contents, which will be explored in short, and the sensibilization and identification with historical and current cultural issues of their context.

With this in mind and after analyzing the course contents, it was noticeable how the Cultura Hispanoamericana course seeks to address the Latin-American culture mainly from historical components. The contents focused on different interdisciplinary aspects such as geography, arts, literature, economics, and politics that could complement students' learning and

broaden their perspective. Besides, one of the most important characteristics of the inclusion of decentralized historical components to approach culture is that it also addressed history from local perspectives as the fieldnotes evidence in the following:

(E2-OFG-30_08_18 L6-9) La profesora saca el libro con el que abordará toda la clase: América mestiza de William Ospina “para que no sigamos diciendo que sólo los de afuera tienen algo que decir sobre la conquista traje un autor colombiano.” “The professor takes out the book she will use to teach the class “América Mestiza from William Ospina” She says: so that we do not continue saying that only people from the outside have something to say about the conquest, I brought a Colombian writer.”

From the sample above, it is evident that the course placed great value in the inclusion of various interpretations on how historical events happened and their impact on the development of Hispanic American cultures. By doing so, the course breaks the paradigm of using only official perspective, being European and North-American knowledge. Then, and in accordance to Granados-Beltrán (2016), The course tried to cover history in such a way that non-Eurocentric versions of events were also acknowledged (p. 181). In this sense, the course encompasses at least two of the three fundamental aspects that Diaz (2010) outlined as the fundamental aspects of Decolonial Pedagogy: the promotion of “a critical understanding of history” and the “decentering from the colonial episteme”.

Furthermore, these non-Eurocentric versions of events were referenced and worked out through different authentic readings, pictures denoting locations or historical moments, and different activities encompassing mainly oral presentations, discussions, and writing compositions of students in L1. When approaching the latter, there were remarkable instructions and explanations on how to approach and analyze texts as well as on how to approach writing.

The process itself was accompanied by constant promotion of reading literature and history and the development of writing habits as a core means to foster metacognitive and reflective processes to critically assume culture and to develop the professional profile of students. The following excerpts serve as evidence of such:

(E5-OFDG-30_08_18 L118 -120) A partir de este comentario la profesora continúa diciendo: “el que lee tiene una cantidad de conocimiento acumulado^[55] que algún día puede reutilizar” ”From this comment, the professor continues saying ”The one who has an amount of knowledge accumulated someday could use it ”

(E8- OFD-31-01-18 L 44-45) Profesora dice que la literatura empieza a servir para denunciar muchos atropellos del país. “The professor says that literature starts working as means to denounce several violations in the country”

(E2-OFG-30_08_18 L 92-96) “un estudiante lee en voz alta, el resto sigue la lectura en silencio y entre párrafos se comenta. La profesora y estudiantes hacen sus aportes al párrafo frecuentemente se lanzan preguntas tanto de la profesora hacia los estudiantes como vice versa.” “A student reads aloud while the rest of the class reads in silence. Each time a paragraph is read, they comment. The professor and the students comment on the text and they ask questions to each other professor to students and vice versa”

First, the professor highlights the importance of reading as a source of knowledge that can be applicable to different situations; however, throughout the course, she also explains the effect that literature had historically in terms of social change since it has served to inform against unjust situations so that they are visible to society. Then, as the professor recognizes the

role that some literary works have in society, it can be said that she conceives the habit of reading as a medium to register historical evidence that is not normally available in other instances, and that is one of the main reasons why she promotes the habit among her students.

As in the third excerpt, it was also possible to characterize some patterns in the methodology the professor used to approach the texts where students were encouraged to reflect and share their insights with the class so that they could be debated. She also proposed some questions that drove students to find specific information or to make connections with other texts or previous classes. These strategies aimed to foster a literacy development that could enable students to critically acknowledge contents they are exposed to. This literacy abilities promoted in the classroom that could serve students to address texts beyond the classroom and to denounce issues themselves are connected to Granados-Beltrán's (2016) conceptions on literacy and bilingual education. He claims that literacy can serve as a facilitator to understand and question issues of coloniality or cultural and social inequality due to individuals' capacity to interpret different discourses and use them to build their own position.

In the classroom, literacy also took place in the assessment process. During several classes, the professor would have students write specific types of texts based on previous readings and topics covered during the sessions. During this process, two stages were identified: instructional stage and productive stage. Generally, the professor explained the type of texts they were intended to write, their structure, the type of information to look for in the input. Then, students were given some time to brainstorm, outline and write their texts, which the professor would pick for later assessment. Another common assessment strategy the professor would use was group presentations. Every group was assigned to different topics and they had to prepare

the presentation considering different criteria. The professor's requirements were to include synthesis of the main idea, use direct references to the authors of the texts, and interpretations made out of them. These evaluation methods previously mentioned are evident in the following excerpts:

(E1-ODG_23_08_18 L-23-25 “La profesora agradece a los estudiantes por la presentación oral y hace énfasis en el sistema de evaluación: “hay ocho personas que no hicieron la exposición, las exposiciones no son recuperables” “The professor thanks students for their oral presentation and makes emphasis on the evaluation system: “there are 8 people who did not present, these presentations cannot be recovered”

(E1-ODG_23_08_18 L-123-127) “P: Por último van a trabajar sobre el Tatelulco y la malinche. Vamos a dividir los grupos. Van a realizar un texto argumentativo. Pueden tomar la información proyectada. Sigán la planilla guía que les envíe por correo. Tienen que encontrar y desarrollar tres argumentos basados en el texto.” “Professor says: Finally, you will work about the Tatelulco and the Malinche. We will divide the groups. You will write an argumentative text. You can use the projected information. Follow the guidelines I sent through email. You need to find and develop three arguments based on the text”

Besides, as part of the evaluation system, students were also asked to write reflections and log books about the cultural immersions they went to, and a special presentation about a cultural topic as a final project. These projects were presented in a context out of the classroom. Now, apart from what was described in all the characterization of the CH course, there were

several other aspects, resources and strategies that were relevant parts of its model; these are listed below:

- rhetoric questions to foster reflection and deep thinking
- revindication of subordinate cultures
- eliciting questions
- promotion of academic discourse
- examples and analogies to ease learning and deep understanding
- promotion of critical citizenship
- Relating history with current realities
- Comparison of cultures
- problematization of cultures
- Questioning of institutions
- Questioning of cultural practices
- Visibilization of problematic cultural practices
- Images / Analysis and interpretation of
- Oral presentations
- Promotion of cultural immersion
- Promotion of social change and empowerment
- religious, political, and artistic aspects
- Critical interpretation of historical facts
- Awareness of massive control mechanisms

- Relating contents and personal experiences
- Multimedia material
- Critic to hegemonic structures
- Identification to the own culture

The previous list compiles some of the representative components that characterize the methodology and strategies that shaped the course. Several of them are aligned to what the authors of critical interculturality and decolonial pedagogies addressed in this study have also covered in their work. Firstly, the revindication of cultures and the active critic of hegemonic structures are supported by Walsh (2009), Granados-Beltrán (2016) and Diaz (2010). within societies and culture relations. In the same line, the promotion of critical citizenship (Byram, 1997) and promotion of social change and empowerment (Kubota (2004), García (2008), Cummins (2003)) are also highly encouraged by these theories. Some other important characteristics of the course were the problematization of cultural aspects and the critical interpretations of historical facts that were also promoted from Gómez (2013, 2015) and Diaz (2010) respectively. Similarly, Byram is evident in the characterization as he proposes to address cultural aspects such as religion, politics and the arts in a critical intercultural curriculum (1994); also, he states that an important intercultural communicative skills is to be able to understand cultures through their comparison. Finally, Galindo, Loaiza, & Botero (2013) urge to promote the identification of students to their own culture so that they do not fall into some aculturized bilingualism. (p. 193) The missing aspects of this list have not been identified within specific theories; nonetheless, they are considered to play a very important role in the dynamics of the class that led to the rest of the findings.

5.1.2 Contextualized and experiential learning and teaching as a means to raising awareness and resignifying first culture.

Some of the elements listed above display meaningful learning as an underpinning component that was found in the characterization of the course. After analyzing the observations, interviews and questionnaires, it was found that students valued and remarked the contents, the activities, and the way the teacher taught the course as meaningful for their lives and the lives of others. On one hand, the expectations they had before taking the course were met which implies that their particular interests and needs were included along the lessons; and on the other hand, students showed a strong interest or desire to share what they learned with other people. That is to say, they found worth and useful the knowledge they constructed from the experience. Likewise, most of these knowledge and topics were connected one to the other among the lessons, and many of these were related to the current reality of students which facilitated their assimilation. In the case of the final project assessed in the course, students were asked to write reflections and log books about the cultural immersions from academic outings which implied an appropriation of the knowledge to be shared later in a context out of the classroom. One final distinctive characteristic was the way the teacher approached the subject. This was perceived when the students affirmed that their learning was positively impacted by the strategies and passion that the teacher displayed in her classes.

When students were asked about their expectations in relation to the course, they mentioned that they mainly expected to know more about the history of their descendants and how Latin American cultures, in general, developed through time so that they could understand

aspects of their own culture, identity, and realities. Then, at the end of the course when they were asked if their expectations about the course were met, all the participants gave affirmative answers. They remarked that they learned much about their history and culture, and they acknowledged the effect of the strategies, the passion, and the activities of the teacher for them to reach this learning. As a result of it, they considered to be more aware of their social environment, and they even ended up wanting to promote among others that knowledge constructed during the course. The following excerpts both from questionnaires “A” and “B” tells what the expectations were and how these were met:

“¿Cuáles son sus expectativas del curso Cultura Hispanoamericana?

(EncA#2-p4) S: Aprender y apasionarme con mi cultura al conocerla desde sus raíces e inicios para trascender mi conocimiento a otras personas porque considero que todos deberían enorgullecerse [sic] de sus orígenes además todo toma un sentido cuando sabemos su procedencia”. “I want to learn and be passionate about my culture by knowing it from its roots to mediate my knowledge to other people because I think we all should feel proud about our origins; besides, everything makes sense once we know its precedence”

“¿Cree que sus expectativas del curso Cultura Hispanoamericana fueron cumplidas? ¿cómo? ¿Por qué?

(EncB#3-p5)S: Sí, aprendí demasiado de cómo creció nuestro continente, lo que tuvieron que vivir nuestros ancestros para liberarse de la esclavitud. La profesora tenía demasiado conocimiento y brindó herramientas necesarias para adquirir los

conocimientos.” “Yes, I learned a lot about how our continent grew, what people had to live, what our ancestors lived to get their freedom. The professor had a lot of knowledge and gave us the necessary tools to acquire knowledge”

“¿Cree que sus expectativas del curso Cultura Hispanoamericana fueron cumplidas? ¿cómo? ¿Por qué?”

(EncB#8-p5) Definitivamente fueron cumplidas, siento que ha sido un curso muy “nutritivo” hemos aprendido mucho acerca de nuestra cultura e historia, gracias a la apropiación de todos los temas por parte de la profesora que literalmente nos atrapa con su manera de contarnos la historia de nuestra cultura” “Definitively, my expectations were accomplished, I feel it has been a very enriching course. We have learned a lot about our culture and history thanks to the appropriation of the topics the professor had, who caught our attention with the way in which she talks about history”

In the first excerpt from questionnaire A, it can be noticed that the student had an intrinsic desire to learn about their own culture. They urged to know and be passionate about their own culture as they conceived it as a key piece to find meaning in other spheres and situations of their life. This implies that students had certain intrinsic interest toward the course from the very beginning, which can be a main reason for their positive attitudes in general such as openness, curiosity, and readiness, the type of attitudes Byram (1997) acknowledges as desirable when learning about a Culture. Such attitudes and motivations certainly benefited the teaching and learning process, making it more meaningful.

Then, from the last two excerpts of the questionnaire “B”, it is evident that the subjects acknowledged the success of the course in meeting their expectations not only to the quantity and depth of knowledge they got, but also to the strategies that the professor used and her passion and deep knowledge in the matter. This implies that the passion, and her content and

pedagogical knowledge were two of the fundamental and characteristic aspects of the course that meaningfully impacted students' learning and critical understanding of culture and history. The passion students highlight is relevant in this sub finding because, as Zuleta (1985) claims, extended knowledge about something is of little use if the teacher is not able to inspire students to willingly learn about a topic, create their own insights and keep them in their cognition in the long term. As previously mentioned, besides, the teacher evidences to have a pedagogical knowledge that students acknowledge and whose strategies are related to what some theorists promote as meaningful learning. These pedagogical strategies are oriented to enabling contextualized and experiential learning by articulating the contents to previous knowledge and students' realities and by immersing students in real contexts that led them discover cultural aspects by themselves.

(E7-OFDG-24-01-19 L-228-233) “La única forma como el movimiento estudiantil de mayo del 68 de Francia tomó fuerza fue cuando los camioneros, conductores de trenes, profesores se les unieron porque las marchas fueron masivas. Miren, ¿qué marcha fue masiva como la que hubo el año pasado acá? Ninguna, y claro porque se unieron los sindicatos. Lo que hay que buscar es que las clases sociales se les unan” “The only way how the student's movement in May form the 68 in France gained strength was when the lorry drivers, train drivers, and teachers joined them because the marches were massive. Look, what march was as massive as the one form the last year? No one, and it was because the trade unions joined. What we need to look for it that the social classes join them”

The former is a clear example of how the teacher connected a historical event to a similar situation students experienced in their context, relating, thus, two cultures and the content with students' experiences. By using students experience as a meaningful resource, the professor could ensure a better understanding of the historical event. Contextualizing contents is one of the pedagogical strategies Ausbel highlights the most in his meaningful learning theories. The author proposes this learning as the process of encompassing new knowledge with what students already know or have lived so that it can be easily retained and applied, prioritizing understanding and relating over memorizing. Finally, the fact that the course promoted different cultural immersions such as outings to historical places or museums indicated that the course also fosters a type of learning that is based on meaningful experiences. They followed the pedagogical pattern encouraged by Kolb (1984) in which students were first exposed to a "concrete experience", that is, the cultural immersion, in which they had to observe and reflect through the use of journals and log books. Then, students were asked to conclude learning by capturing it in a binnacle or to apply those learnings to new instances by analyzing them through the use of argumentative texts; in other words, they had to construct new knowledge by connecting these experiences to new instances.

5.2 Evidence of CI through students' awareness of and social realities

After having finished the course, it was possible to establish that students built critical interculturality through the recognition of cultural issues and their causes, the self-awareness to know the effect that the course had on themselves, the initiative to propose solutions to the problems, and leaning to take a side on unjust relations of power. As they could perceive the effects on them, they claim that the course has the potential to raise awareness about Colombian culture and current realities on everyone who could take the course. This data indicates that

students associate the learning of an own culture with the awareness of social issues that constantly affect their country, which adds value to the course that guides students to state that it should be accessible to many more people around the country. To illustrate this, the following excerpts have been selected:

(EncB#10-p) “Sí, yo pienso que este es un curso muy completo en el que tenemos la oportunidad de adquirir conocimientos que son de gran importancia en cuanto a nuestra propia historia.” “Yes. I think that this is a very complete course in which we have the opportunity to acquire knowledge that are of great value in terms of our own history”

(Ent#10: L17-24) “Definitivamente yo creo que esta materia no debería estar sólo en la licenciatura sino en todas las carreras porque nosotros debemos conocer el trasfondo de nuestra identidad, saber el origen de lo que estamos viviendo, porque lo que estamos viviendo ahora son las consecuencias de todo eso de atrás y nosotros a nivel de política, de muchas cosas, [...] no conocemos el trasfondo real de la historia. Me parece buenísimo que esa materia esté allí y debería estar en todas las carreras.” “Definitely, I believe that this subject should not be only in the program but in all the professional carriers because we should know the background of our identity, we need to know the origin of what we are living because what we live are the consequences of everything back then, and we, in a political level as well as in other aspects, we do not know the real background of history. It seems to me very good that we have this subject, and it should be in all the programs”

E5-OFDG-30_08_18 (L-36-54) “... la profesora hace un comentario acerca de un galeón que fue encontrado hace aproximadamente dos años que contiene cargamento que iba a ser

llevado a España, lleno de riquezas y que muy probablemente ahora sería igualmente regalado a España por la familia Holguín como históricamente ha pasado. Ante el comentario, un estudiante reacciona diciendo que eso no es justo y que eso nos pertenece a nosotros puesto que era algo que ellos iban a robar, que por lo tanto ese tesoro debe ser para acá.” *“... the teacher comments on a sunken galleon that was found about two years ago containing a full-of-wealth cargo to be delivered to Spain. She continues mentioning that this would now be given as a gift to Spain by the Holguin family as it has occurred historically. To this comment, a student reacts by saying that it is not fair, and that this wealth belongs to us since it was something that they were going to steal, and therefore, that treasure must be here ”.*

As it can be evidenced in the first excerpt, the student believes that the course is of great relevance for our society as it is necessary to know the background of our identity, and the root of what Colombians are living right now. They also recognize the relationship between past events and current issues. When the student claims that learning this is relevant in our context, they acknowledge a lack of understanding of our society and the source of our problems, which is the reason the problems keep being perpetuated. So, the student believes that the course has the potential to address those issues as it deals with Colombian identity issues and addresses culture from a historical perspective. Regarding the second fragment, taken from the interviews, the student also claims that the course should not only belong to the LBI program but to several other programs and even to high schools as it could narrow down the aforementioned issues ending in some type of social reality change. The former, since they recognize the course as the cause of their broader perspective about their culture and its deep aspects.

The students identify a problem in their society which is the lack of autonomy or/and willingness to learn about their country, their history, culture, and social issues, aspects they find very relevant for everyone as students believe that the lack of knowledge about them might be one major reason for many current issues to remain. This drives to the need, according to students, to spread courses such as CH to as many university programs and schools as possible.

From this analysis, it was possible to identify how students developed different critical intercultural processes by finding problems (cultural issues they mentioned) and their cause (lack of cultural and historical knowledge) in their culture and relate them to one another, by having the self-awareness to recognize the effect that the course had in themselves in regard to such problems, and by proposing solutions to those problems they initially found. The aforementioned makes it possible to assert that students have developed a sense of critical interculturality based on a number of reasons.

First, as it was exposed in the theoretical framework, part of C.I. is to develop a critical understanding and critical awareness of one's culture so that students be able to question "irregular and unjust issues of race, gender, class, ideologies, politics, and power of a cultural group" (Kubota, 2004, p.47); thus, and as evidenced in the samples presented above, it is clear that students understand and are critically aware of unfortunate realities of their culture such as socio-economic problems and they are inclined to take a position on such issues, questioning certain realities, taking then, as Schechter and Cummins (2003) urge, a side in their interaction, challenging "the operation of coercive relations of power in the wider society". Additionally, students were able to make cause-effect connections between these problems and their cultural history. For them, it was possible to understand their current realities as a result of several

processes that occurred throughout time and that shaped their cultural dynamics, which evidences the sense of “critical understanding of history” and culture that Diaz (2010) claimed to be a condition to develop critical interculturality.

5.3 Building of critical thinking skills and CI through the exposition of deep cultural contents

At the beginning of the course, when the questionnaire A was implemented, it was found that some students perceived to know more about their own culture while others considered to have more knowledge about English speaking cultures. In both cases, as explained by them, it was due to exposure from school, being part of the culture or personal interest. It was also found that the type of knowledge some students claimed to have was information about their either culture.

Data showed that the majority of students stated to have more knowledge of their own culture, although rather superficial; and, the rest of the students claimed that they had more knowledge about an English speaking culture as it can be seen in the following excerpts:

(EncA#2-p1) “Tengo más conocimiento de la cultura propia porque en ámbito educativo de educación media, a pesar de ser superficial, se hacía más énfasis en cultura colombiana que en otras.” “I think I have more knowledge about my own culture because in the educational field, although it could be superficial, there was more emphasis on the Colombian culture than others”

(EncA#1-p1) “Considero que tengo más conocimientos acerca de la cultura inglesa ya que en muchas ocasiones he podido notar el cómo se deja por debajo nuestra

cultura, resaltando rasgos de la cultura inglesa y he obtenido más información de esta cultura (la inglesa).” “I think I know more about English culture since in many occasions I could notice how our culture has been placed in a secondary position while highlighting aspects from the English cultures and I could have learn more about this culture”

In the first excerpt, it can be noticed that the student thinks that mid- and high-schools address culture in a very superficial way, although it is enough for them to consider their own-culture knowledge greater than the foreign-culture one. In the second excerpt, on the other hand, the second student acknowledges a devaluation of their own culture as more emphasis is attributed to the foreign culture in their context. It can be affirmed, then, that the student conceives that, based on the amount of information that people receive about each culture, there is a hierarchy between theirs and other's cultures. This is why the students thinks that they know more about the English-speaking culture. Thus, the student also recognizes and questions an unfairness between such cultural relations that might lead to a lack of identification toward the own. Finally, contrasting these samples, a disagreement in the way students perceive the cultural information coming their context is evident. Such discrepancy might rely on a non-identified variable which led them to perceive their cultural experiences in different ways.

By the end of the semester, when students had experienced most of the curriculum of the CH course, the questionnaire B and the interview were applied. After analyzing the second questionnaire (B), it was found that all the students perceived they had more knowledge about their own culture, most of whom claimed it was due to the Cultura Hispanoamericana course. This was also found in the interviews that some students affirmed to have consolidated some knowledge or cultural perspectives they already had thanks to the professor and the course. Data

from these second set of questionnaires and the interviews showed that students either completely attributed their first-culture knowledge to the course Cultura Hispanoamericana or that the course complemented some previous knowledge they had already gotten due to previous experiences or interest. The next evidence depicts this affirmation:

(EncB#7-p1) “Considero que estoy más familiarizada con la cultura Colombiana porque ha despertado mi interés gracias a la materia de Cultura Hispanoamericana. La cultura de habla inglesa si bien es importante, creo que ya tendré la oportunidad de profundizar en ellas.” “I think I am more familiarized with the Colombian culture because Cultura Hispanoamericana course made me interested about it. Although the English-speaking cultures are important, I think that I will later have the opportunity to learn more in depth”

(Ent#2: L26-31) “Lo que hizo (el curso) fue moldear un pensamiento que yo ya tenía de por sí. O sea, antes de iniciar la clase, yo traía un pensamiento de las cosas, quizá un poco parecido pero no tenía los conceptos tan arraigados y tan claros. Ya después, a lo largo del curso, ese pensamiento se ha ido moldeando y acomodando a las necesidades de mi entorno, de mi actualidad” “What the course did was to shape some thoughts I already had. This means that before the course, I had some opinions and ideas that were similar to the ones I have now but that were not as clear and internalized as they are now. Then, along the course, these thoughts have been shaped and adapted to my current reality”

In the first passage, it can be noticed that the student considers she knows more about their culture since the CH course arouse her interest in their culture. Additionally, it is possible to affirm that the student has a preference for her culture as it is emphasized that learning about her

own culture comes first, and second-culture learning can happen later. This implies that the course arose such interest, and even a greater sense of identity, in the student that she has no problem in waiting longer to learn about the English-Speaking Culture. Regarding the second excerpt, the student claims that they already had a certain thinking about culture that was similar to what the course proposed; however, such preconceived notions were consolidated and grounded into a more defined thinking thanks to the course. Besides, the student asserts that they were able to shape and adapt their thinking to the needs of their current context. This shows a capacity to adapt knowledge to the new information that is presented, not taking for granted what they already thought. Even more, the student not only consolidates their knowledge and perspectives about their culture but they claim that they adapted it to the needs of their current society. This shows that the student engaged in some skills of critical thinking that allows them to analyze their knowledge and their context so that the former can be adapted to the latter.

Olaya and Gómez (2013) highlight the role of deep cultural knowledge as controversial culture issues in the development of critical thinking and CICC, which go along hand. This implies that in order to achieve a sense of CICC or CI, students should also develop critical thinking skills. By being exposed to cultural contents from a deep or non-congratulatory perspective students have the opportunity to develop complex thinking processes. Then, the new knowledge that students claimed to have acquired during the course was the base to the development of such thinking processes, that, in turn, aid the development of the critical interculturality in students as further findings will describe.

Olaya and Gómez (2013) have analyzed that culture is often taught uncritically because it only focuses on its surface and celebratory level and, therefore, it fails to promote critical

thinking and reflective knowledge in the EFL classroom. As an opposed perspective to the increasing dissemination of surface culture from a received and neutral view, this article presents the results of a research study that focused on how EFL pre-service teachers studied elements of deep culture in order to foster their critical intercultural competence through a model of critical multiculturalism. The study claims that critical intercultural competence can be achieved through controversial issues of deep culture (e.g. social class struggle, poverty, cultural loss, prejudice, and diverse views of life related to individualism, the American dream, masculinity, and femininity, among others) that challenged learners to react critically about the status quo of deep-rooted cultural constructs.

5.4 Conception of culture equality and potential of C1 as basis to approaching C2 in bilingual learning and teaching processes

During the interviews and the second questionnaire, it was found that students had got certain ideologies on bilingual processes and what the professional profile of a language teacher should be, considering culture as an essential part of it. Students claimed that they found the CH course very meaningful for their language learning and necessary for their training process as language teachers; they believe that culture one is a “must” during the acquisition of a second language so that their own culture is in no regard excluded or subtracted both during their language and teacher-training process and during their future service. This also showed how students developed a sense of equity in terms of culture learning inside the classroom. The following excerpts will serve as evidence.

(Ent#4:L41-43) “yo opino que para uno entrar lo que nosotros somos es una segunda lengua, primero debemos de tener bases muy firmes de lo que es nuestra lengua materna

y pues los aspectos culturales que esta trae consigo.” “I think that in order to know a second language, we need to have strong basis about our own language and the cultural aspects it implies”

(EncB#12 P1) “primero debemos aprender quienes somos y de dónde venimos para así avanzar en el camino. No hay que dejar atrás la opción de conocer otras culturas pero primero hay que estudiar la nuestra” “First, we should learn who we are and where we come from so that we can build on from that. We should not left behind the opportunity to learn about other cultures, but we need to study our own culture first”

In the previous excerpts it can be evidenced how students conceive language learning should take place. They first acknowledge the connection between the language and its culture, and they think it is natural to learn the culture when learning the language. This is relevant to the study as exactly that conception has been evidenced in authors such as García (2008), who states that bilingual education should recognize culture as an inherent part of the process of language learning. In this sense, not only this conception impacts the way they perceive bilingual processes but also how they could perceive it in the practice of language teaching. This will also be evident in the way they perceive language teacher training programs and the teaching exercise itself, as a later excerpt will indicate.

From these previous fragments, even more significantly, students stated that it is a duty for a language learner to know about their own language and culture before attempting to know about a second one as it could contribute to the revindication of the local culture from individual possibilities. This belief about cultures in language learning process goes in the same line than Galindo, Loaiza, & Botero (2013) who state that a bilingual subject should achieve an

understanding of their own culture before attempting to understand a second one, as it could lead to the development of “aculturized bilingualism”, where individuals renounce their own culture to adopt the second one, detriving their own cultural identity (p 193).

These excerpts can be connected to the theoretical framework, which pointed out that for effective and meaningful communication, language development should be tied to culture is such a way that a “multidimensional cultural awareness” (Cetivavci, 2012) be developed. In accordance with students, García (2008) also stated that bilingual education should recognize culture as an inherent part of the process of language learning (García, 2008). This is very relevant to this study because students’ perspectives about bilingualism, language and culture will directly affect the way they teach and their perspectives on bilingualism are in a similar line than the one exposed by the main authors of this study.

Now, students also shared their conceptions about their training process and what a language teacher in development should prepare for. One example of this is the following fragment of an interview:

(Ent#7:L 28-32) “Es importante también que los estudiantes aparte de enseñar inglés sepan donde están, sepan en qué cultura están, en donde nacieron, qué papel tienen en la cultura como tal. [...] Como docente de inglés que conozcan también su lengua materna, su lengua propia” “It is also important that students besides teaching English know where they are, the culture they are immersed, where they were born, and what is the role they play inside culture itself [...] As English teacher they should know their mother language, their own language”

In the previous excerpt, it is clear how the student believes that teachers in development should not only learn and teach a second language (L2) and culture (C2), subtracting the first language (L1) and culture (C1), but they should also be able to learn and foster student's L1 and C1 during the teaching exercise. This shows that students have developed a great sense of identity and value for their own language and culture and that they consider that language teachers should foster among students a bilingualism that is aware of the important issues and matters of both the first and the second culture. From this, it can be stated that throughout the course, students developed a sense of equity in terms of culture approaching and understanding; they promote the appropriation of their own cultural knowledge as the basis to properly approach a second culture. This process is framed in what Schecter and Cummins (2003) consider as necessary to enable a social practice, in which there is equal participation of students from both languages and their implications, to take place. This could ultimately lead to an empowerment resulting, according to Cummins, from "classroom interactions that enable students to relate curriculum content to their individual and collective experience and to analyze broader social issues relevant to their lives" (p. 243).

6. LIMITATIONS

There were some methodological limitations that could have impacted the study in certain ways. To start, the first entries that were collected missed information of the class dynamics especially during the first sessions. This was evidenced in the length and detail differences between the first and the last observation entries. Also, a tendency to focus on the teacher of the course was evident during the observation process, which hindered the possibility to keep further record on students' attitudes and reactions, or some other dynamics that could have been of value for the study. Regarding the questionnaires, it was noticed that some students had some reluctance to participate, which was evident both during the application and in the obtained responses since, in some of the questions, some participants hardly wrote a full sentence. Besides, during the data collection stage, almost all public universities engaged in a strike being this the case of the university at issue. So, there was a period of time in which no classes were conducted and, therefore, no data was gathered. It is, however, difficult to determine the effect that this stoppage had on the course and the data collection process. Finally, as mentioned in previous sections, students had the possibility to go to a number of academic outings in which they had the opportunity to immerse in certain cultural environments. However, the researchers did not have the opportunity to observe the outings themselves, what students were exposed to and their attitudes. had this not been the case, the cultural immersions could have had a stronger place in the findings.

7. ETHICAL CONSIDERATIONS

This section presents the ethical considerations acknowledged during the design process of this research study and subsequent implementation with the Cultura Hispanoamericana Course. All the processes involved in the development of the study were designed following the ethical principles proposed by Lankshear and Knobel (2004). These principles are: a) validity in research design, b) obtaining informed consent, c) avoiding deception, d) minimizing intrusion, e) ensuring confidentiality, f) minimizing risk of harm and g) demonstrating respect. During all the stages of the study, the researchers had to take into account these principles so that the dignity of the participants in the project was protected. The process of how this was achieved by following the principles is described as follows:

Valid Research Design

In order to assure the validity of the research design, at the beginning of the process, there was a review of literature and theory that allowed the researchers to establish the objectives of the study and consequently to decide which data collection methods were going to be implemented to gather the necessary information. Therefore, the data collection instruments responded to the needs of the study in different phases. First, the questionnaires were designed to expose students' perspectives in terms of cultural knowledge and perception so that the researchers had information that permitted to compare their responses to the final results obtained through the interviews and nurture the analysis using the class observations. All this information was coded and triangulated considering the objectives of the study and the questions. In this way, it was possible to obtain the results that showed the impact of the course in students' perceptions in terms of interculturality.

Obtain informed consent

All the participants involved in this study consented to share the information collected throughout the process and allow it to be used for the purposes of this work. As a way to preserve their integrity and dignity, the researchers designed a consent letter mentioning the aims of the project and the role of the participants which were later socialized with all of them.

Avoid deception

As explained above, all the conditions and purposes of the study were shared with the participants so any misunderstanding could be avoided and in so doing, a normal performance in the subjects guaranteed. That is to say, participants were explained that their role was to interact normally in class, and that none of their names would be included to present the reports of this work, so their natural performance was not affected.

Minimize intrusion

Aiming to minimize intrusion and keep subjects privacy and integrity, the researchers designed interviews and questionnaires addressed to draw specific and relevant information to the study. This means any of the participants were asked private questions that were not necessary or that could have affected their emotional states.

Ensure confidentiality

To gather the information used to answer the research question, instruments like observations, questionnaires and semi-structured interviews were implemented. However,

participant's names were excluded as both sides agreed in the consent form. In this way, their identity and privacy were protected.

Minimize risk of harm and demonstrate respect

Since the study required different data collected from students responses and interventions, the researchers anticipated that students might feel compromised and insecure to participate as they could think their participation could be exposed and somehow affect them. On account of this, at the beginning of the data collection process, participants were told informed about the data management and how all the information was going to be anonymously gathered so that they do not feel inhibited to express they actual thoughts on the questions posted on the questionnaires or interviews. In the interviews, as a different type of dynamic, students interacted with one of the researchers, whose role was to ask the questions with any type of feedback that could result in a risk or possible harm for participants to feel anxious during the interview.

8. CONCLUSIONS

The variable that was analyzed during this study was the development of students (critical) interculturality and professional profile through the exposition of the curriculum and dynamics of the CH course along the semester. In the closing of this research process, it can be affirmed that the course, with its pedagogical model, positively benefited the intercultural and professional development of students as they were able to perform certain critical intercultural processes, they proved to make use of some critical thinking skills and they developed a sense of equality between the first and second cultures and a sense of relevance of language and culture one in the addressing of a second language and culture. As the hypothesis of the project anticipated some of these relevant results for the study, and the study covers different academic domains, it was important to characterize the course through which these outcomes were possible so that its characteristics could be taken in by teachers and researchers who would want to contribute to the field.

The first finding, the characterization of the course, and its sub finding about contextualized and experiential learning, serve to understand at some extent how is it that the following findings came to be possible. They also serve as a reference for other teachers who would like to implement these types of decentralized methodologies within their classroom with their contextual adaptations, and to those researchers who are also interested in the development of critical interculturality, and could make use of the pedagogical model for their own research projects. The following findings answer the main question of the study and they show how the promotion of social-reality awareness and the exposition to deep cultural contents, along the other characteristic aspects of the CH pedagogical model, served to develop a sense of CI among students and even triggered some critical thinking processes/skills among them. These findings

support the literature review of the study as it offers empirical reasons on why it is beneficial to address culture and history, deep and decentralized aspects, to be precise, in the strive of developing critical citizenship and transforming certain realities. Finally, the study also shed lights on how this cultural approach built certain perception on students about bilingual learning and teaching processes and the place of L1 and C1 in such processes. Then, as teaching practices are also modeled by teacher's ideologies, these senses of justice and equality in bilingualism could positively impact their professional profiles and teaching practices.

These findings are also related to the theoretical framework as they cover and expand the available literature on critical and deep interculturality. The findings also evidenced and supported several of the theoretical concepts such as Critical interculturality (Walsh, Beltrán), Congratulatory and deep culture (Gómez, 2013-2015), decentralized history (Díaz, 2010), critical citizenship (Byram, 1997) Social Justice & social Practice (Cummins, 2007), or the place of literacy in critical interculturality development (Granados-Beltrán, 2016). Then, it is possible to affirm that the selected literature and conceptual framework that was built for this study served as lens through which the collected data could be analyzed.

The research question was about the effect of the CH course in terms of intercultural development and professional profile of the pre-service teachers. The findings evidenced that, in fact, during the course, students developed and show some critical intercultural processes such as finding problems in culture and recognizing their causes, suggesting solutions or showing interest to contribute to the solution themselves, and having the self-awareness to recognize the effect of the course in their perceptions, or ideologies about cultures and their awareness about deep and problematic cultural aspects. The findings also show that the course contributed to

students' professional profile as they belong to a bilingual language teaching program and developed a sense of justice and equality in terms of bilingual learning and teaching processes, placing importance on the first language and culture. They also perceive that L1 and C1 could serve as bases to approaching a second language and culture. such perspective could lead to more just and equal teaching practices in bilingual contexts. Even beyond, this shows that students have gone from a language education approach, in which language is the ultimate goal, to a bilingual education approach, in which language teaching can serve as a means to achieving other purposes (García, 2008), in this instance, social change.

In this sense, almost all the research objectives were attained. Through the implementation and analysis of the questionnaire A, it was possible to identify the perception of students in regard to culture, their culture and other culture. Their responses denoted that many of them perceived to know little about their culture and more about certain foreign cultures thanks to their experience in domains such as schools or society in general, in which certain dominant foreign cultures are constantly regarded as superior. About the second objective, the course could also be characterized in some detail, identifying the purpose, materials, methodologies and assessment tools that were implemented. Besides, some other characteristics of the course that were considered to directly impact student's intercultural development were also characterized.

Although students attitudes within the classroom when exposed to these cultural and historical contents could be derived from the interviews and the set of questionnaires B, as students clearly showed attitudes such as openness, curiosity, and readiness (Byram, 1997) toward both the culture and history addressed within the classroom, they were not successfully

recorded throughout the classroom observation process as it was intended to. This means that there was not a way to better ratify that such were the attitudes students actually had during the classes, or whether there were some others. Hence, this third objective of the study was not fully attained in this research study. Finally, the last objective could be achieved especially through the collection of the semi-structured interviews and the questionnaires B, and the writing of the second, third and fourth finding in which a shift to more critical positions toward culture, history, interculturality and bilingualism was evidenced. A sense of critical interculturality and bilingual education ideologies could be described. In this sense, it could be stated that the research hypothesis could also be corroborated.

As presented in the statement of the problem, there are two main issues that this study acknowledges, the lack of inclusion of cultural contents in language teaching and the congratulatory (Gómez, 2013) and functional (Walsh, 2009) perspectives that little contribute to changing certain social realities. The importance of the results of this study, therefore, relies on providing more empirical evidence that support both the inclusion of culture in the language teaching field and its teaching from a deeper and critical way. Furthermore, this research attempts to contribute to the lack of literature, especially firsthand literature, about critical interculturality in the bilingual education context. This work could serve to expand the scope of knowledge about the matter and as a reference to carry out further research.

This study characterizes the approaches, contents, strategies and assessment methods of a pedagogical exercise that was carried out as part of the intercultural branch of a bilingual and language teacher training program, and it displays its outcomes in terms of interculturality and professional growth, showing a development of critical interculturality and a sense of justice and

equality in bilingual teaching and learning processes. Therefore, it supports the program in which the study was conducting in the sense that it could expand some of the pedagogical aspects to other culture-oriented courses so that such intercultural and professional outcomes can be further strengthen. Besides, apart from this program, those language teacher training programs or educators who would like to attain these type of results could make use of this characterization to discern which of those aspects could support their curricula and teaching practices in their particular contexts.

9. RESEARCH AND INSTRUCTIONAL IMPLICATIONS

9.1 Research implications

Critical interculturality and decentralized/decolonial pedagogies have been of great interest for several scholars and a large variety of contributions have been made. However, only in the recent years have some scholars incorporated this concept to the language teaching field, and little can be found in terms of firsthand literature. Therefore, this study could serve as a reference point to implement further inquiries. In the next paragraphs, some of the research implications on which future research could be conducted will be presented:

To start with, it could be said that the theoretical framework and nature of the findings encompassed some academic domains such as pedagogy, sociology, and applied linguistics (AL). However, due to the particularities of the research and the researchers, none of these domains were explored in great depth. Hence, further research on similar circumstances could be done from more specialized and rigorous perspectives of particular domains. That is, for example, a research focus solely on the pedagogical dynamics of the course: the written and hidden curriculum, the curriculum as a process and as praxis, the structure of the pedagogical moments and its implications, among other possibilities. So is the case for research conducted from the AL and the sociological field. In this sense, greater contributions could be done for each sphere of knowledge.

In addition, although the course at issue belongs to a bilingual macro curriculum, the micro curriculum (the course) was oriented in Spanish. This implies that students had fewer language constraints to access contents and that they had to make use of specific cognitive processes to deal with the course. However, applying a similar study to a second-language oriented course in which C1 had a significant place would make place for significant differences

in terms of cognitive processes and other aspects that could lead to interesting findings.

Similarly, there could be further research on courses in which both the C1 and C2 (and even L1 and L2) converged to see how students' perspectives and ideologies could be affected.

To finish, there were two main aspects that lacked direct observation and recording in the CH course: the attitudes of students during the different pedagogical and intercultural processes and the different intercultural and pedagogical events that could have occurred during the academic outings. So, research that could, perhaps through the use of specially designed rubrics or audiovisual collections of data, record the attitudes of students during the exposition to deep and problematic aspects of culture or when presented with alternative perspectives to official historical contents could shed lights on the place or role that certain attitudes have in the development of critical interculturality. In the case of the academic outings forward studies could inquire into the interactions and reactions of students in terms of interculturality with the different situations, vestiges and other elements that reflect history and culture, so researchers could observe the knowledges, skills, attitudes and critical intercultural processes students manifest in regard to the intercultural competence. Also, researchers could evidence how this promotion of critical interculturality with contents such as cultural revindication could affect students' intercultural communicative competence when interacting with other minority cultures

9.2 pedagogical implications

This research has depicted significant data on which pedagogical processes could contribute to the development of critical interculturality. Therefore, this social, political and educational project created as a demand for inequality and injustice (Walsh, 2009) has become more reachable in education for academic (bilingual) programs and for educators who would like

to contribute to the project. These programs and educators could take some of the academic aspects of the course to develop and test their own curricula in their particular contexts, spreading them, the addressment of culture from deep and critical perspectives.

On another line, the nature of the teacher-training program in which the study was conducted allowed the incorporation of a first-language oriented course within a bilingual macro curriculum. However, several of the teachers in development who belong to this program, or programs a-like, will guide second-language oriented courses in which students language proficiency could range from the basic to the intermediate or upper-intermediate courses. Thus, in order for these future teachers to address these needs there are a number of actions that need to be taken. One of them is the designing of activities, lessons and syllabus that could embark language learning together with the pedagogical strategies and contents that allow for the promotion of critical interculturality. Another action that need to be taken is the incorporation (or adaptation) of courses that focus on training language teachers to address culture in the classroom so that they learn deeper ways to address both the own and the foreign cultures.

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10. APPENDIX

10.1 Consent Form

Formato de consentimiento por participantes del estudio.
Consentimiento informado del proyecto de investigación
August 18, 2018

Título del proyecto: Describiendo el efecto del curso Cultura Hispanoamericana en el desarrollo de la interculturalidad de los estudiantes de la Licenciatura en Bilingüismo con Énfasis en Inglés de la Universidad Tecnológica de Pereira.

Luis F. Jaramillo, Diana C. Jaimes, & Guillermo D. Soto de la Universidad Tecnológica de Pereira (Teléfonos: 314-578-9968, 312-717-8203 and 318-636-9746) están realizando un proyecto de investigación sobre el tema arriba escrito.

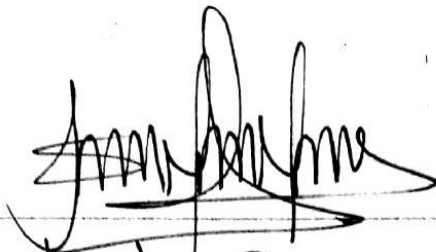
El propósito de esta investigación es observar y caracterizar el efecto de la clase Cultura Hispanoamericana en sus estudiantes. La investigación principalmente se enfocará en cómo se evidencia el currículo intercultural en las dinámicas del salón de clase y en sus estudiantes y profesor.

Si acepta participar de este estudio, se le solicitará participar de una encuesta y entrevista durante el semestre, recolectar algunos de sus trabajos escritos y que sea observado durante algunas clases. Los datos recolectados pueden ser utilizados como información para el proyecto de tesis. Su participación en este estudio es voluntario y se puede retirar a cualquier momento. No tiene que dar ninguna justificación por retirarse del estudio y esto no tendrá ningún efecto negativo para usted. Antes de que el reporte final del proyecto sea entregado, se le enviará un resumen de lo que hemos escrito con base a los datos recolectados del cuestionario, la entrevista, los documentos y las observaciones de clase y les solicitaremos hacer los comentarios que crean necesarios sobre las descripciones e interpretaciones que ustedes crean que no sean exactas o acertadas. Los corregiremos si es necesario. Cuando hagamos reportes de la investigación, nos aseguraremos de que usted no sea identificado; no se utilizarán referencias a nombres personales. Somos las únicas personas que tendrán acceso a los datos recolectados para el proyecto, a menos que se deban presentar en público, en cuyo caso se aplicará la confidencialidad y el anonimato. Cualquier dato que se utilice en los reportes y publicaciones sólo serán con propósitos ilustrativos. Si desea tener una copia de la versión final nos encargaremos de hacerla llegar

Consentimiento de participantes

Todas mis preguntas y dudas han sido resueltas y acepto participar de este estudio.

Firma:



Firma:

Luisa Lucía Jarama R.

Firma:

Juan pablo montoya V.

Firma:

Felipe Giraldo Agudelo.

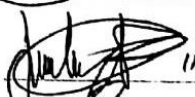
Firma:

Bryan A. Jala

Firma:



Firma:



Firma:



Firma:

Jackson Moreno

Firma:

Lenin Turjapipa

Firma:

Bryan Parra B.

Firma:

Valeria Treps M.

Firma:

Ronald Osorio Arcila

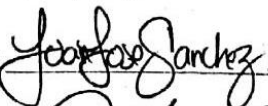
Firma:

Valentina Arenas G.

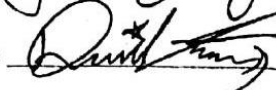
Firma:

Yudy Alejandra Isaza B.

Firma:



Firma:



Firma: Ledy Geraldine Rodríguez Tamayo

Firma: Manuela Torres Bedoya.

Firma: Andrés Santiago R.

Firma: Yuliana Ramirez Salazar.

Firma: Francy Yvanni Quiroga Ramirez.

Firma: Nelson Cerquera

Firma: Laura Vongsa Gadeano Valencia

Firma: Gerónimo Naranjo B.

Firma: Yarold Montoya G.

Firma: _____

Firma: _____

Firma: _____

Firma: Diana D P.
Profesora:

Los aspectos éticos del estudio han sido aprobados por la Licenciatura en Bilingüismo con Énfasis en Inglés. Si tiene alguna queja o reserva sobre algún aspecto ético de su participación en esta investigación, puede contactarse con la Licenciatura (Teléfono:

3137518). Cualquier queda que tenga se tratará con discreción y será investigada, y usted será informado del resultado.

Gracias por considerar esto y su participación.


Nombre de los investigadores:

Dr. Felipe Sarmiento Calderon

Andrés Dora Solís Arado

Dra. G. Vallero

10.2 EncA#1



Licenciatura en Bilingüismo con énfasis en Inglés

ENCUESTA PROYECTO DE GRADO

EncA#1

La presente encuesta tiene como propósito conocer las concepciones que se tienen frente algunos elementos relacionados con el curso Cultura Hispanoamericana. Su aporte es de gran importancia para esta investigación.

Semestre: 3

1. ¿Considera que tiene más conocimiento de su propia cultura o de las culturas de habla inglesa?
¿Por qué?
 Considero que tengo más conocimientos acerca de la cultura inglesa ya que en muchas ocasiones he podido notar el cómo se deja por debajo nuestra cultura, resaltando rasgos de la cultura inglesa y he obtenido más información de esta cultura.
2. ¿Cree que hay unas culturas mejores o peores que otras? ¿En qué sentido?
 Considero que no hay culturas buenas o malas, más bien creo que cada cultura posee características buenas y malas y que cada una de ellas aporta a la sociedad. Pero, cabe mencionar que hay culturas un poco más civilizadas que generalmente son consideradas "mejores".
3. ¿Es usted consciente de la cultura en la que se encuentra inmerso? ¿Por qué lo cree?
 Sí, soy consciente ya que en muchas ocasiones he podido escuchar el cómo muchas personas creen que nuestra cultura es la que nos hace un país subdesarrollado.
4. ¿Cuáles son sus expectativas del curso Cultura Hispanoamericana?
 Mis expectativas son, lógicamente, aprender de nuestra cultura, de nuestra historia y de cada costumbre.
5. ¿Para usted qué es interculturalidad?
 Para mí, interculturalidad es la cultura propia de cada país.

10.3 07-OFDG-24-01-19

Observation#: 7

Observer(s): Diana, Felipe, Guillermo

Date and Time: 24 Enero de 2019 7:00 am

Objectives:

1. To characterize the way in which culture is taught in the course -the materials, tools, and instructional trends and strategies used by the teacher to address interculturality.
1. To identify student's attitudes within the classroom when exposed to cultural and historical contents as well as home and foreign cultures.
1. To identify the shift in student's perception of bilingualism, history, the term culture, their culture, and other's culture after having taken the course.

1 P inicia hablando sobre los inicios de la revolución francesa. Contextualiza a
 2 los estudiantes y cuenta cómo en la bastilla sacan a los prisioneros y luego
 3 los arman. Cuenta que una vez el pueblo armado recibe la segunda orden.
 4 (La primera había sido ir a la bastilla). Habla de la estrategia militar de la
 5 construcción de la bastilla, contextualiza la época 1789 y cuenta la estrategia
 6 que usaban para protegerse de los invasores. Cuenta cómo esta estrategia
 7 era usada por la gente de dinero y usaban muros y torres de vigilancia. Pero
 8 cuenta que los reyes de francia tenían otra estrategia que fue construir
 9 túneles de escape. Estos mismos según la profesora tienen como objetivo
 10 conectar el castillo con el reino vecino para que al momento de ser atacado
 11 pudiese huir. Cuenta cómo los túneles tienen el tamaño de un hombre en
 12 caballo para huir así.

Comentado [1]: Patrón instruccional-Apertura

Comentado [2]: Contenido histórico

Comentado [3]: andamiaje

Comentado [4]: estrategia pedagógica

Comentado [5]: Andamiaje

Comentado [6]: estrategia pedagógica

14 Cuenta cuando huyen y que a la salida del túnel estaba el pueblo esperando
 15 a Maria Antonieta.

17 P pregunta: Cómo fue que el pueblo supo que habían armas y que Maria
 18 Antonieta escapaba.

Comentado [7]: Patrón discursivo

Comentado [8]: Elicit?

19 E: alguien sapio

20 P: (asiente) Habían personajes como Rousseau que tenían un origen más
 21 bajo en la corte y que entendían que la única forma en la que se podía liberar
 22 del yugo monarca era reuniéndose con la clase que estaba furiosa.

24 Entonces cuenta cómo a pesar que la monarquía tenía informantes también
 25 había personas informando.

27 El documento que leyeron escrito por la ONU. Ese ,explica la profesora, toma
 28 la revolución francesa como ejemplo y no la de Estados Unidos. Pero, ¿por
 29 qué? Si pasó después la Revolución Francesa. La profesora explica que es
 30 más importante por dos razones...

32 Estudiantes interviene : "por los derechos humanos"

34 P dice sí pero que inicialmente es por la clase obrera , por los campesinos,
 35 porque son todos ellos los que se unen. Clase comercial y los campesinos
 36 ayudados por los intelectuales de Luis XVI, Personas que estaban
 37 impregnados de los movimientos del rey. Entonces "si usted conoce a su
 38 enemigo más sabe por donde darle para tumbarlo"

40 Entonces cuenta la profesora que cuando la nación se constituye,
 41 significando que mete en la guillotina al último rey de francia y así, 6 meses
 42 despues pasa con Maria Antonieta "Muy bonita, bien vestida, adios última
 43 reina de francia"

45 Entonces el gobierno le permite al pueblo crear los estados generales. Los
 46 cuales empiezan a hacer nación basados en un documento norteamericano.

La profesora parece valorar mucho la escritura y lectura como partes fundamentales del aprendizaje de la cultura y de un desarrollo intercultural íntegro en el que puedan leer y narrar críticamente el texto y el mundo (Freire).

Parece indicar una

47		
48	P: ¿Cuál?	Comentado [9]: Patrón discursivo: elicit
49	E: constitucion?	
50	P: no, la constitución no	
51	E: Francia construye nación bajo una premisa	
52	P ¿quien me ayuda con la premisa de francia?	
53	E: fraternidad, igualdad, libertad	Comentado [10]: Mayéutica
54		
55	P bajo esta premisa se crean los derechos del hombre que es el primero en	
56	sustentar la nación francesa.	
57		
58	P cuenta que es por ese motivo que francia es más importante y se tiene en	
59	cuenta para todas las naciones que están surgiendo porque "observen acá"	Comentado [11]: Patrón discursivo: resaltar información importante
60	E U cuando logra su independencia , para sustentar su nación hace un	
61	documento que lo sustenta políticamente, después hace uno para el	
62	ciudadano, pero francia cuando derrocan al rey, lo primero que hace es	
63	crear un documento basado en el "ser" de la nación que es el ciudadano.	
64	Este documento que es adaptado a las necesidades de ellos es el que llega	
65	aquí a América.	Comentado [12]: comparación culturas
66		
67	P da el ejemplo que cuando descubro que soy cantante y tengo a dos	
68	ejemplos.	
69		
70	Ariana y una de opera.	Comentado [13]: Recurso pedagógico: Metáfora (andamiaje)
71		
72	P habla de la cantante diciendo que canta muy hermoso.	
73		
74	Entonces cuando miro el modelo de Rihanna, es bueno pero	
75		
76	E: un copy paste	
77		
78	P explica que ambos se toman como ejemplo a pesar de ser diferentes	
79		
80	Intervención estudiantes. Lee del libro para hablar de lo mismo.	
81		
82	P: "ojo la fecha que les voy a dar"	
83	¿Qué pasa el 27 de octubre de 1807 que va a ser un evento histórico para	
84	que estas colonias de latinoamérica se revuelquen y hace que se	
85	despierten y empiecen a independizarse?	Comentado [14]: Patrón discursivo: resaltar información importante
86		Comentado [15]: Patrón discursivo: elicit
87	E: La pérdida de la mayoría de las colonias en América por las invasiones	
88	napoleónicas.	
89		
90	La profesora asiente y dice que muy bien. "Napoleón invadió a España".	
91	Explica que en esa fecha se firma el tratado de Fontainebleau. Que se firma	
92	en esa ciudad. Ese dice que el rey de España, Carlos IV, autoriza a	
93	Napoleón , con todo su batallón, a entrar territorio español. ¿Para qué?	
94	¿Cuál es su objetivo?	Comentado [16]: Elicit
95		
96	Estudiante responde: Apoderarse de América	
97		
98	La profesora responde: "no, no, no, no. Napoleón en ese momento es un	
99	dictador cuya estrategia lo ha llevado a apoderarse de la gran mayoría de	
100	tierras europeas y asiáticas. Va por el grande. ¿Cual es el grande en ese	
101	momento"	
102		
103	E: España	
104		
105	La profesora responde que no y reitera la pregunta. Después de varios	
106	intentos una estudiante da con la respuesta: Inglaterra.	Comentado [17]: Estrategia pedagógica: mayeutica (?)

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Parece indicar una concepción filosófico-pedagógica de emancipación al abordar o incentivar lecturas profundas de textos y situaciones, y de constructivismo, pues considera que se llega al conocimiento por medio de la acción (involucración cognitiva en tareas de producción).

107		
108	Profesora: "Inglaterra. Entonces mire lo que él (Napoleón) está pensando.	
109	Ya se apropió desde el mar del norte hasta Francia. ¿qué le hace falta	
110	como territorio para invadir Inglaterra? España y Portugal. Entonces la idea	Comentado [18]: Patrón discursivo: pregunta retórica
111	de Napoleón es decirle al rey que lo deja pasar por el territorio para invadir	
112	Portugal y que por ese favor el sur de Portugal sería de España mientras el	
113	norte sería de Francia, a lo que el rey cree buen negocio. "Entonces	
114	Napoleón, el 27, después de haber firmado aquel tratado, entra a España"	
115		
116	La profesora, a modo de cuento, representa cuando Napoleón entró a	
117	España, le gustó y luego la invadió. Esa era la estrategia de Napoleón para	Comentado [19]: Estrategia pedagógica: representación de historia
118	conquistar territorios.	Comentado [20]: Aprendizaje significativo (?)
119		
120	Entonces en ese momento él baja al rey de España y pone a Pepe	
121	Botellas, su hermano, y la profesora explica que le decían así porque era	
122	un borracho pero que no importaba mientras que Napoleón seguía	
123	invadiendo España. "Esto pasa desde 1807 hasta 1813, tiempo en el que	
124	las colonias no tuvieron rey." Y explica que las colonias pertenecen al rey	
125	entonces que al no estar el rey, "ahí no hay nada." Entonces, lo que se	
126	entendió que los gobernantes de las provincias podían ser derrocados.	
127	Entonces los movimientos revolucionarios arrancan ahí, en 1807, en	
128	México y "de ahí arranca como un dominó para abajo"	Comentado [21]: estrategia pedagógica: metáfora
129	A nosotros nos llegó en 1810.	
130		
131	P explica que la primera provincia en declarar su independencia fue Cali,	
132	luego Tunja, luego Santa Fe de Bogotá y la última provincia fue Cartagena.	
133	Entonces, ¿por qué festejamos en 20 de julio? Pues porque allá estaba el	Comentado [22]: Patrón discursivo: pregunta retórica
134	poder donde estaban los intelectuales letrados.	Comentado [23]: Historia desde perspectiva de-centralizada
135		
136	P explica que van a ver unas diapositivas y ver un video acerca de cómo	Comentado [24]: recurso didáctico
137	las naciones de América recién nacidas ya no pueden pedir ayuda a	Comentado [25]: recurso didáctico
138	España. Entonces al estar así llega Inglaterra, la más fuerte, a proponer	Comentado [26]: Contenido: Geopolítica (?)
139	negocios económicos. La profesora toma el papel de Inglaterra y dice:	
140	"nosotros tenemos fábricas y nosotros productos entonces ustedes nos	
141	venden los productos pero ojo, solo nos pueden vender a nosotros.	Comentado [27]: Estrategia pedagógica: representación
142	Entonces esto hizo que la economía de Inglaterra se fortaleciera tanto y	
143	nos sometió a los países latinoamericanos a una economía que jamás	
144	avanzó. Luego relaciona esto con una situación actual.	Comentado [28]: Historia de-centralizada
145		Comentado [29]: Relación historia con actualidad
146	Dice que todo esto proviene de toda la estrategia militar y económica de	
147	Inglaterra. Después de derrocada España, Inglaterra es la que toma el	Comentado [30]: Historia de-centralizada
148	poder ahí.	
149		
150	La profesora prepara el material de las diapositivas e inicia explicando.	Comentado [31]: Recurso pedagógico
151	Lee las diapositivas que tratan acerca de la influencia francesa en las	Comentado [32]: Patrón instruccional
152	colonias de Hispanoamérica y las explica. Entonces ese documento "los	
153	derechos del hombre" fue transformado como un documento que va a	
154	sostener el ser. Pero los derechos eran para una clase social que fue la	
155	que se desata del yugo y hay unos deberes que son para otra clase social.	
156	Entonces la P explica que lo que unificó ese documento en Francia aquí las	
157	dividió porque los que trajeron ese doc entendieron que si las clases se	
158	unían iba a dar como resultado la equidad.	Comentado [33]: Comparación de culturas
159		
160	La profesora explica que lo que pensaron es que cómo iban a compartir	
161	las riquezas con el resto de las clases sociales. La profesora explica que	
162	cundo tienen la libertad van a ir a tumbar a todos los representantes del	
163	rey. En algunas provincias deciden quedarse ahí los criollos. Pero cuando	
164	viene Fernando VII, manda emisarios y manda a matar a los que lideraban	
165	a pesar de que algunos aún eran fieles al reino; eso no le importó por lo	
166	tanto los criollos se unen a los demás en contra del rey.	

167		
168	Cuando las naciones están consolidadas, la constitución fue un "copiar	
169	pegar" del documento que se hizo en Estados Unidos. Y el documento	
170	francés (los Derechos del Hombre) lo trajeron pero lo acomodaron a su	
171	beneficio.	Comentado [34]: Historia de-centralizada
172		
173	La profesora explica que es por eso que aún hoy se sigue reformando la	
174	constitución y que es por eso que desde 1849, después de el Bogotazo se	
175	empieza a hacer esta reforma hasta el día de hoy.	Comentado [35]: Relación historia con actualidad
176		
177	La profesora pregunta retóricamente cómo se va a ganar "platica" y	Comentado [36]: Patrón discursivo: pregunta retórica
178	responde que para esto Inglaterra propone un negocio. Explica que cuando	
179	Francia invadió a España, Inglaterra mandó emisarios a los puertos más	
180	importantes de las colonias porque ellos sabían que en cualquier momento	
181	se iba a dar el grito de independencia para darles la mano y proponerles a	
182	las colonias montarse en algo que llamaron "el tren del progreso" que	
183	consistía en el cultivo de ciertos productos y se harían tratos con las	
184	industrias inglesas para que éstas las trabajaran.	Comentado [37]: Historia de-centralizada
185		
186	La profesora pregunta: ¿ustedes ven la desventaja tan grande de ese	
187	negocio?	Comentado [38]: Crítica estructuras hegemónicas
188		
189	Estudiante: claro	
190		
191	Profesora: un producto que usted obtiene, tiene un precio y ese precio no	
192	es cambiante. Nadie en Pereira paga 10 mil pesos por una piña en cerritos	
193	pero nosotros pagamos por un jugo de piña o un granizado hasta 6 mil.	Comentado [39]: Estrategia pedagógica: andamiaje
194	¿Qué significa eso? Que el valor del producto de la tierra no puede subir de	Comentado [40]: analogía
195	valor pero el producto procesado sí; el producto procesado tiene un valor	
196	económico agregado.	
197		
198	P da ejemplo con minería. Usted vende gramos de oro. Eso suficiente para	Comentado [41]: Estrategia pedagógica: andamiaje: ejemplo
199	hacer uno aritos. Que les pone dos muranos y el lo vende en las de 100 mil	
200	pesos.	
201		
202	Entonces la economía de América con el negocio nunca avanzó porque nos	
203	quedamos como la "granja de América" y todos esos productos se los	
204	daban así.	Comentado [42]: Historia de-centralizada
205		Comentado [43]: Visibilización colonialidad del poder
206	P da ejemplo con caña, trigo	
207		
208	P cuenta como luego traen los productos de vuelta. Y con la ideología de la	
209	colonias que todo lo que viene de afuera tiene más valor. Entonces P explica	Comentado [44]: Crítica colonialidad del ser
210	cómo fue esto lo que permitió al desarrollo de la economía de Inglaterra y	
211	que sometió a las colonias a una economía que no avanzó.	Comentado [45]: Visibilización de colonialidad del poder
212		
213	Profesora: ¿quién gana más plata, el que siembra perejil o el que hace la	
214	salsa pesto?	Comentado [46]: informal assessment: checking for understanding
215		
216	Estudiante: el que hace la salsa	
217		
218	P habla de Bartolomé de las Casas un monje que declara que los españoles	
219	sacan a las comunidades de su orden ya establecido pero da la idea al rey	
220	de España que trajera negros porque no tenían alma.	
221		
222	P cuenta como Bartolomé tenía un pensamiento anticolonialista muy	
223	particular"	
224		
225	"Por ahí hay un profesor diciendo que estoy creando odio a los españoles	
226	pero ¿no hay que aprender la historia pues?	

La profesora defiende el aprendizaje de la historia de una manera descentralizada a la vez que critica la enseñanza de ciertos contenidos. Esto a su vez, implica un incomodar respecto a posturas.

227		
228	"La única forma como el movimiento estudiantil de mayo del 68 de Francia	
229	tomó fuerza fue cuando los camioneros, conductores de trenes, profesores	
230	se les unieron porque las marchas fueron masivas. Miren, qué marcha fue	
231	masiva como la que hubo el año pasado acá? Ninguna, y claro porque se	
232	unieron los sindicatos. Lo que hay que buscar es que las clases sociales se	Comentado [47]: Comparación culturas
233	les unan. Hay que saber entonces qué pasa con la nueva reforma	Comentado [48]: Promoción cambio social
234	tributaria, ¿saben?	
235		
236	Estudiante: no	
237		
238	Profesora: "como la clase social media y media baja están apareciendo en	
239	muchos entes gubernamentales que antes no estaban, entonces el	
240	innombrable (expresidente Uribe) (los estudiantes se ríen) unido con su	
241	compañero (actual presidente) decidieron hacer una reforma tributaria para	
242	atacar estas clases sociales. ¿Cómo lo hacen? Descargan impuestos	
243	tributarios a los más ricos, los empresarios, pero esa plata no se pierde,	
244	ese dinero sale ahora de la media y media baja. ANTES se declaraba si se	
245	ganaba más de 12 millones ahora desde los 3. Entonces ¿por qué? Explica	
246	que al bajar los impuestos el valor de la clase social entonces estamos	
247	obligados a buscar dinero para pagar impuesto de renta y no para educar	
248	los hijos. P explica que esto fue lo que pasó ahora.	
249		
250		
251	La profesora habla de que hay unos proyectos de nación pero que	
252	benefician a las clases altas.	
253		
254	P: ustedes sabían que la iglesia, ni la policía, ni los alcaldes y	
255	administraciones pagan impuestos.	
256		
257	E estudiante explica como todo lo que entra a las iglesias es en dote "de	
258	gratis"	
259		
260	P: ¿Quiénes pagan impuestos?	
261		
262	E "nosotros"	
263	Entonces explica cómo para pagarlos se endeudan y así se entretienen en	
264	eso y no en cosas que promuevan el progreso.	
265		
266	P: "que pena decirles pero si nosotros hacemos una conclusión somos una	
267	democracia de palabra pero somos en realidad una colonia."	Comentado [52]: Concientización problemáticas sociales
268		Comentado [53]: conscientización problema social
269	P: proyecta un video acerca de Bartolomé de las Casas.	Comentado [54]: Visibilización colonialidad
270		Comentado [55]: recurso didáctico
271	Profesora interviene para recalcar lo que dice en el video que hubo un	
272	cambio en la burocracia pero no hubo una revolución porque no hubo un	
273	cambio de realidad. Hace énfasis en que hubo un "Pacto neocolonial"	
274	refiriéndose a lo sucedido con Inglaterra que fue previamente explicado por	
275	ella misma. Luego. La profesora se dirige a las diapositivas nuevamente y	
276	dice que con esta información del video los estudiantes van a unirlos con	
277	todos estos movimientos ilustres que llegan y permiten tener una clase	
278	social formada que entiende cómo mantener subyugada a la clase media.	
279		
280	La profesora habla de Simón Bolívar y Andrés B. Este movimiento que	
281	llega busca la libertad del hombre por medio de la razón. Explica cómo esta	
282	ilustración permite que el hombre tenga ideas que lo lleven a desarrollar	
283	dos movimientos: Proteccionismo y progresismo. Explica ambos diciendo	
284	que el proteccionista protegía una industria y unas clases sociales recién	
285	salida. Y el progresista pretendía que la clase social subiera de nivel para	
286	acceder a diferentes cargos. Explica cómo ambos movimientos se esparce	

En el discurso de la profesora se evidencia un patrón de enseñanza que inicia desde el recuento histórico descentralizado para posteriormente compararlo con la cultura propia de los estudiantes y da ejemplos específicos que les permitan ser conscientes de

problemáticas actuales y sus implicaciones socio-económicas, que a su vez promueve el cambio social entendiendo al estudiante como agente posibilitador del mismo.

Comentado [49]: Concientización problemas sociales

Comentado [50]: concientización problemáticas sociales

Comentado [51]: Cuestionamiento instituciones

Comentado [52]: Concientización problemáticas sociales

Comentado [53]: conscientización problema social

Comentado [54]: Visibilización colonialidad

Comentado [55]: recurso didáctico

Comentado [56]: Historia descentralizada-visibilización de colonialidad

Comentado [57]: Andamiaje: Explicación

La profesora parece valorar mucho la escritura y lectura como partes fundamentales del aprendizaje de la cultura y de un desarrollo intercultural integral en el que puedan leer y narrar

Comentado [58]: Schema building- relacionamiento de contenidos

287 y con el tiempo los proteccionistas se convierten en la clase social
 288 burguesa mientras que la progresista están en las clases promoviendo el
 289 progreso por medio de instituciones y universidades.
 290

291 P dice que los proteccionistas entendieron que si ellos no se montaban en
 292 el poder en un lapso importante se daría cabida a que hubiese avance en
 293 las clases más bajas. Por lo que lograron tomar el poder desde 1900 hasta
 294 1930.

295 La profesora pregunta: ¿Para qué hicieron esto?

296
 297 Estudiante: control

298
 299 Profesora: segundo?

300
 301 Estudiante: para tener riqueza

302
 303 Profesora: no, para riquezas pero para crear leyes que los favorezcan.
 304 ¿Para qué más?

305

306 E no responden
 307

308 P explica que para poder tomar esos documentos y asegurar el beneficio
 309 aún después de estar fuera del mandato
 310

311 La profesora explica que de 1938 a 1968 vienen los progresistas al poder.
 312 Y dice que intentan favorecer a su clase al igual que hicieron los
 313 proteccionistas.
 314

315 P dice que si ellos se ponen a analizar eso es lo que siempre pasa. "es
 316 diferente hoy en día? ¿Hace cuanto estamos en la hegemonía
 317 proteccionista? Progresista que abrió las puertas al libre comercio, donde
 318 no fabricamos e incluso buscamos economías más baratas como las
 319 asiáticas y de esa manera progresar.

320 Peor, esa progresión va de la mano con la educación. La profesora explica
 321 como esto que está pasando ahora es producto de esto en la historia.
 322

323 P dice que para una nación los dos elementos fundamentales son la
 324 política y la economía.

325 Colombia tiene el mismo problema de México o Nicaragua. El problema
 326 político. Que es la concepción desde el comienzo y los sistemas que se
 327 copiaron para formar nación. La profesora pregunta a estudiantes ¿qué es
 328 una paradoja? Arranquemos de ahí.
 329

330 Estudiante: algo que deja una moraleja.

331 Estudiante réplica: no, son dos conceptos que tienen relación pero se
 332 llegan a contradecir.
 333

334 P si contradicción, ¿que más?

335
 336 Estudiantes hacen silencio.
 337

338 P: busquen en el celular

339
 340 E estudiante lee definicion

341
 342 P busquen sinónimos de paradoja

343
 344 Estudiantes leen

345
 346 P todos los sinónimos que tengan que ver con contradicción.

Comentado [59]: Estrategia pedagógica: mayeutica (?)

Comentado [60]: Problematicación de la cultura

Comentado [61]: Relacionamiento historia con actualidad

Comentado [62]: Relación historia actualidad

Comentado [63]: Elicit (?)

347		
348	Y no tiene sentido cómo se constituyó Colombia, Mexico	
349		
350	Lee	
351	"Se introdujo con un lenguaje de libertad"	
352		
353	P el problema con nosotros es que no lo construimos sino que lo tienen	Visibilización de causas de
354	porque hay que tenerlo. Entonces hay un documento que fue una copia	problemáticas desde el
355	literal de esas naciones que ya se habían independizado	recuento histórico de
356		implementaciones
357	P habla de la introducción de la figura del presidente. De cómo les dan ese	descontextualizadas que
358	poder entre proteccionista y progresista y que esto pasa hasta 1825.	consecuentemente son la
359	Cuando esto pasa sacan a los representantes de España y se quedan al	raíz de posteriores
360	poder.	fenómenos políticos del
361		país.
362	P explica que en 1848 toman el poder los retrógrados que quieren retomar	
363	el orden colonial. Y allí se llaman los godos hasta el asesinato de Jorge	
364	Eliécer Gaitán. Entonces explica que a partir de 1826 se tuvieron que	
365	inventar una estrategia. Profesora: "adivinen cuál fue?" "Fue el LENGUAJE	
366	DE LIBERTAD"	
367		
368	P explica cómo los políticos hasta la actualidad son expertos en la	La profesora explica a los
369	manipulación del lenguaje donde saben que es lo que necesitan y apelar a	estudiantes algunas de las
370	eso por lo tanto las masas sienten que los tienen en cuenta y así se ganan	estrategias discursivas que
371	la confianza. El lenguaje de libertad que utilizaban está lleno de	usan muchos políticos para
372	sentimentalismo que convencia a las personas".	persuadir a los ciudadanos
373		y cómo se componen estos
374	Entonces la profesora explica cómo se adopta un discurso con cargas	textos discursivos quizá
375	filosóficas y jurídicas de libertad.	con el fin de que los
376		estudiantes puedan
377	"La ilustración trae conocimiento y el conocimiento trae total libertad"	analizar más críticamente
378		los discursos políticos.
379	P explica cómo se conforma el discurso político: filosófico lenguaje político	
380	y derecho humanos" los políticos ahora la tienen más difícil porque el que	
381	quiera acceder a la verdad puede hacerlo."	
382		
383	Profesora habla del movimiento enciclopedia y de cómo se refiere al que	La profesora apela en su
384	de clases más bajas estudia y avanza. Entonces Diderot tiene la idea de	discurso a la educación
385	compilar todo esto en un documento lo que llamaría enciclopedia. Éste	como herramienta para el
386	documento llegó exclusivamente para la clase política. La profesora habla	cambio social. De la misma
387	acerca de sus antepasados y de cómo viene de un origen muy pobre.	manera explica cómo
388	Cuenta cómo a sus generaciones pasadas no le tocaba la enciclopedia. Y	históricamente hasta la
389	que su mamá pudo brindarle educación a sus hijos y solo es allí donde hay	actualidad, las clases
390	acceso a la enciclopedia en su familia. Sin embargo, cuenta cómo esto ha	opresoras han buscado
391	estado desde inicios del siglo XIX pero solo eran para esas clases.	alejarse de las clases bajas de
392		educación, para perpetuar
393	Profesora explica cómo ese discurso político se vino a llamar Oratoria	la hegemonía. Ejemplos
394		desde la clase son la
395	Estudiante pregunta si es la demagogia. Puesto ella entendía que era esto.	analogía de la reforma
396		tributaria y el recuento
397	Profesora dice que no sabe y que la oratoria es el arte de mezclar ese	histórico del movimiento
398	discurso político, lenguaje político y derechos humanos.	enciclopedista.
399		
400	Entonces así es como van a decir cuál ese dolor al que hay que apelar	
401	para ganarse al pueblo. P dice que ese arte de la oratoria se utilizó para	
402	entender las necesidades del público que lo escucha y decirles "yo tengo la	
403	solución" y esto se queda ahí.	
404		
405	P pone el ejemplo de los 5.6 millones que se ganaron los estudiantes de los	
406	meses de movilización del año pasado.	

Comentado [64]: Concientización de mecanismos de control masivo en la actualidad

Comentado [65]: "?"

Comentado [66]: Estrategia pedagógica: relacionar contenido con experiencias propias

Comentado [67]: conscientización mecanismo de control masivo

Comentado [68]: Relacionamiento con realidad de estudiantes

407 ¿En donde están? En el papel y dice cómo hay que hacer que pase de
408 ahí, del papel, a la realidad.

409

410 Continúa explicando cómo este discurso busca finalmente ganar la
411 confianza del otro, cómo este arte de la oratoria da como resultado unos
412 gobiernos que se montan bajo el poder de un republicanismo liberal. Que
413 significa un estado con ideas de la revolución norteamericana y francesa
414 pero que no se da el movimiento de revolución.

415

416 Se había entendido que la libertad viene del conocimiento y por ende la
417 ilustración.

418

419 P: que lo promueve?

420 E no responden

421 P la educación. Y dice que es por eso que ahora los políticos la tienen
422 más difícil.

423

424

425 Profesora dice que los estudiantes se tienen que interesar en leer todos
426 estos temas. Profesora dice cómo se convirtió el arte de la oratoria en una
427 prostituta para poder manipular al otro. Cuenta cómo cuando se dio la
428 revolución francesa, ese documento del 18 de noviembre permitió a todas
429 las clases sociales tener acceso a la información. Cuenta que al
430 desaparecer el rey esa honda libertad empieza la creación de cafés
431 literarios para que todo el mundo expresara y escuchara, y que es de allí
432 mismo donde viene un boom del arte. Ella pregunta: ¿si alguien quería
433 ser reconocido por su arte, a donde tenía que ir?

434

435 E: a Francia.

436

437 Profesora dice que si vamos a hacer una lista de los grandes artistas se
438 fueron para francia. Puesto que esta ley permite que todo el conocimiento
439 es para todo el mundo.

440

441 Profesora le pide a los estudiantes hacer el siguiente ejercicio donde
442 saquen algunos puntos sobre La guerra de legitimación se libró en tres
443 frentes diferentes:

444

- 445 - El enemigo, quien era el enemigo
- 446 - El constitucional. Cuales fueron los puntos que ese documento
- 447 aportó
- 448 - Escrito político

449

La profesora reafirma el papel y potencial transformador de realidades que tiene la educación al afirmar que el conocimiento lleva a la libertad y el conocimiento se promueve a partir de la educación

Comentado [69]: Papel de la educación en el cambio social

Comentado [70]: Promoción cambio social.

Comentado [71]: Trabajo escrito: promoción literacidad

10.4EncB#7

Licenciatura en Bilingüismo con énfasis en Inglés
ENCUESTA PROYECTO DE GRADO

Enc B#07

La presente encuesta tiene como propósito conocer las concepciones que se tienen frente algunos elementos relacionados con el curso Cultura Hispanoamericana. Su aporte es de gran importancia para esta investigación.

Ha tomado alguno de los siguientes cursos?

	Si	No
Cultura Anglófona I		X
Cultura Anglófona II		X
Comunicación Intercultural		X

Semestre: 3

1. ¿Considera que tiene más conocimiento de su propia cultura o de las culturas de habla inglesa? ¿Por qué?

considero que estoy más familiarizada con la cultura Colombiana porque ha despertado mi interés gracias a la materia de cultura hispanoamericana. La cultura de habla inglesa si bien es importante creo que ya tendré la oportunidad de profundizar en ellas.

2. ¿Cree que hay unas culturas mejores o peores que otras? ¿En qué sentido?

creo que no hay ni peor ni mejor, solo diferentes formas de ser reconocerse dentro de una sociedad, simplemente son costumbres y diferentes concepto frente a estas.

3. ¿Es usted consciente de la cultura en la que se encuentra inmerso? ¿Por qué lo cree?

Si soy consciente porque me reconozco en esta y tengo las bases para entender e interpretar los signos o símbolos que nos unen como sociedad en nuestra propia cultura, compuesta por esas características que nos identifica.

4. ¿Para usted qué es interculturalidad?

Es la el termino donde se manifiestan las diferentes culturas.

5. ¿Cree que sus expectativas del curso Cultura Hispanoamericana fueron cumplidas? ¿Cómo? ¿Por qué?

En gran medida ya que el sentido de pertenencia y el conocimiento de lo nuestro es lo más gratificante como estudiante y ante todo como persona para transmitir este conocimiento adquirido a gente del común.

10.5 Ent#3

1) Qué aprendiste en la clase de cultura hispanoamericana?

(0:13) En este semestre, la primera parte de cultura hispanoamericana ,aprendí pues distintos aspectos frente a lo que dice su nombre cultura hispanoamericana, los distintos aspectos que fueron marcando la historia o fueron componiendo los rasgos que nos componen como cultura en américa, ehh, desde por decirlo así la invasión, el saqueo de américa hasta nuestros días que todavía seguimos viendo unos ideales muy retrogradados, ehh muchos pensamientos conservadores en cuanto a... desde iglesia, la política; muchos aspectos que no han cambiado a pesar de que por muchos años se ha luchado. Todo lo que nos compone como cultura, ehh, las fechas importantes, ehh desde las luchas por los derechos hasta las composiciones de la ciudad, de las ciudades letradas, ehh... de pasar de una sociedad barroca hacia una sociedad entre comillas desarrollada, u organizada por unos cuantos.

Commented [1]: Consciencia histórica de la cultura

Commented [2]: evoca contenido no-congratulatorio

Commented [3]: actitud: crítica a estructuras hegemónicas y la cultura.

Commented [4]: Noción de cultura (propia).

Commented [5]: cuestionamiento estructuras hegemónicas

2) ¿Qué es lo que más recuerda cuando escucha el nombre Cultura Hispanoamericana?

(1:35) Lo que más recuerdo, pues de las cosas que más me marcaron fueron... cuando los españoles llegaron a américa o llegaron de una u otra manera pensando que esto era una isla, nada más, como lo hizo Cristóbal Colón y que... siempre nos han vendido el cuento de que fue Cristóbal Colón quien conquistó américa, y de una u otra manera sí fue de los primeros en llegar, pero.. ver como la actitud o la postura que él tomó frente a lo que encontró acá en esta tierra, bueno en estas tierras, y qué pasó después de eso, posteriormente con Américo Vespucio y todo. Eso es lo primero que se me viene a la mente... cómo llegaron esas culturas de Europa acá, u otras costumbres que fueron copiadas por muchos... muchos individuos que componían las civilizaciones, por decirlo así.

Commented [6]: Cuestionamiento historia tradicional

¿Por qué cree que esos aspectos culturales perduran?

(2:45) Por... Muchas veces por la desinformación causada mucho... por los mismos que manejan, por decir, el poder o la fuerza. Por los medios, como lo hemos visto muchas veces en cultura, que los medios o los que tenían el poder se encargaron de que los medios tergiversaran la información y el pueblo estuviese siempre desinformado. Entonces, además, estamos en un país (3:05) (por decirlo así, generalizando más en este país, no a nivel tanto américa pero pasa en muchos países) de que las personas no se informan o están faltas de educación, estamos faltas de educación en cuanto a muchos aspectos. Entonces el hecho de no conocer nuestros rasgos como cultura, nuestra historia, nos hace de que muchas cosas no avancen por más de que las hagamos ver como avances porque no estamos bien informados.

Commented [7]: *Cultura Hispanoamericana I

Commented [8]: Actitud: cuestionamiento de estructuras hegemónicas.

Commented [9]: cuestionamiento a la cultura. consciencia de problemas socioculturales.

Commented [10]: Noción de consciencia cultural e histórica como posibilitador de cambio social.

En el curso hubo aspectos positivos como negativos de los que se haya hecho consciente?

(3:51) Exactamente, pues como todo, de pronto uno se da cuenta de aspectos que de alguna u otra manera mejoraron el momento de la historia, lucharon por nuestros derechos en nuestro país, una entre comillas independencia, ehh... los avances tanto políticos como dejar de ver a la iglesia a nivel pues como en el centro de todo (4:16) eclesiastía, y todo eso.

Commented [11]: Efecto del curso: consciencia aspectos positivos.

Commented [12]: Consciencia de colonialidad

49 Sin embargo, ver cómo muchos... como ya lo traté anteriormente, ehh muchos de esos
50 todavía perduran en esta sociedad, en ésta y pues a nivel americano, y europeo y en
51 muchos países y como muchas revoluciones de otros países ehh, influyeron en nuestra
52 independencia, en nuestros pensamientos de: ¿unos cuantos de lucha, de querer cambiar
53 esto, y otros cuantos de querer conservar por no perder el poder.

Commented [13]: historia de-centralizada

54
55 **Alguno de estos aspectos te hizo cambiar la forma de ver, de pensar, en algún**
56 **sentido ?**

57
58 (5:01) Pues, acorde al curso yo la verdad, en cuanto a mi música se refiere a muchos
59 aspectos de la historia, entonces cuando llegué, yo llegaba con aspectos que, pues que los
60 había escuchado alguna vez o informaciones que las había escuchado alguna vez pero no
61 estaba... pues no tenía certeza sobre ello, bastante información. Cuando llegué al curso,
62 ehh... muchos aspectos, muchos conocimientos que recibí de la profesora me hicieron
63 como llegar a una conclusión más certera frente a las situaciones que habían pasado desde
64 la historia, el descubrimiento, y la formación de ciudades, de cultura.

Commented [14]: Consolidación de conocimientos, reafirmación del yo.

65
66 **Cuál crees que es la pertinencia o relevancia del curso frente a tu perfil de profesor**
67 **en bilingüismo ?**

68
69 (5:53) Ehh... creo que la pertinencia del curso no tanto solo en bilingüismo sino a nivel
70 profesional, pues pienso que deberíamos ver la mayoría de carreras o todas: desde el
71 colegio hasta la universidad esta materia porque el profesor ve distintos aspectos; como ya
72 me volví reiterativo, de la sociedad, en formación que nunca habríamos tenido, pues sino
73 nos sentamos a investigar; no todos tenemos esa voluntad de sentarnos a investigar más
74 allá, entonces, como aspectos que nos componen, desde dónde venimos, en cuanto a
75 cultura, qué rasgos nos componen, qué luchas hemos tenido, etc.

Commented [15]: Percepción del curso: saber necesario para todos nosotros

Commented [16]: Percepción sobre contenido del curso y pertinencia

76
77 **Si te visionas en un salón de clase, como profesor ya sea de inglés o de Bilingüismo,**
78 **cómo puedes que puedes hacer uso de estas clases ?**

79
80 (06:49) Ehh... en cuanto a poderles dar a mis estudiantes o a otras personas, ehh... las
81 informaciones que tengo frente a la cultura hispanoamericana I y II, pero pues el próximo
82 semestre verá la 2 (bueno pues esa es la idea); entonces, en cuanto a estos aspectos de la
83 cultura (07:06) como para llevarlos a ellos al conocimiento, al desarrollo.

Commented [17]: Cambio social: transmitir conocimientos a los estudiantes

84
85 **(07:15) Por qué consideras importante darles esta información a tus estudiantes**
86 **proyectandote como profesor?**

87
88 (07:21) Porque son informaciones que (ya lo dije) que como todo el mundo no va tener
89 como acceso o no va tener la voluntad de hacer..., de investigarla; entonces si puedo
90 compartir un conocimiento que les (07:34) vengo para que ellos mismos lleguen a una
91 conclusión.. bueno a una conclusión de cómo ven la cultura, o bueno como ven todo lo que
92 ha pasado, pues lo podría aportar de una u otra manera.

Commented [18]: Cambio social: transmitir conocimientos.

Commented [19]: Al decir los estudiantes que esta clase debería ser vista por todos los programas e incluso en el colegio, están reconociendo el potencial que la misma clase tiene para cambiar realidades individuales y sociales. Reconocen las implicaciones políticas que la clase tiene y puede llegar a tener en la sociedad. Eso mismo quizá es lo que los inspira a querer replicar esos conocimientos en su labor docente.